20

WARDHA

CENTRAL PROVINCES DISTRICT GAZETTEERS

WARDHA DISTRICT

VOLUME A.

DESCRIPTIVE

EDITED BY R. V. RUSSELL, I.C.S.

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PREFATORY NOTE.

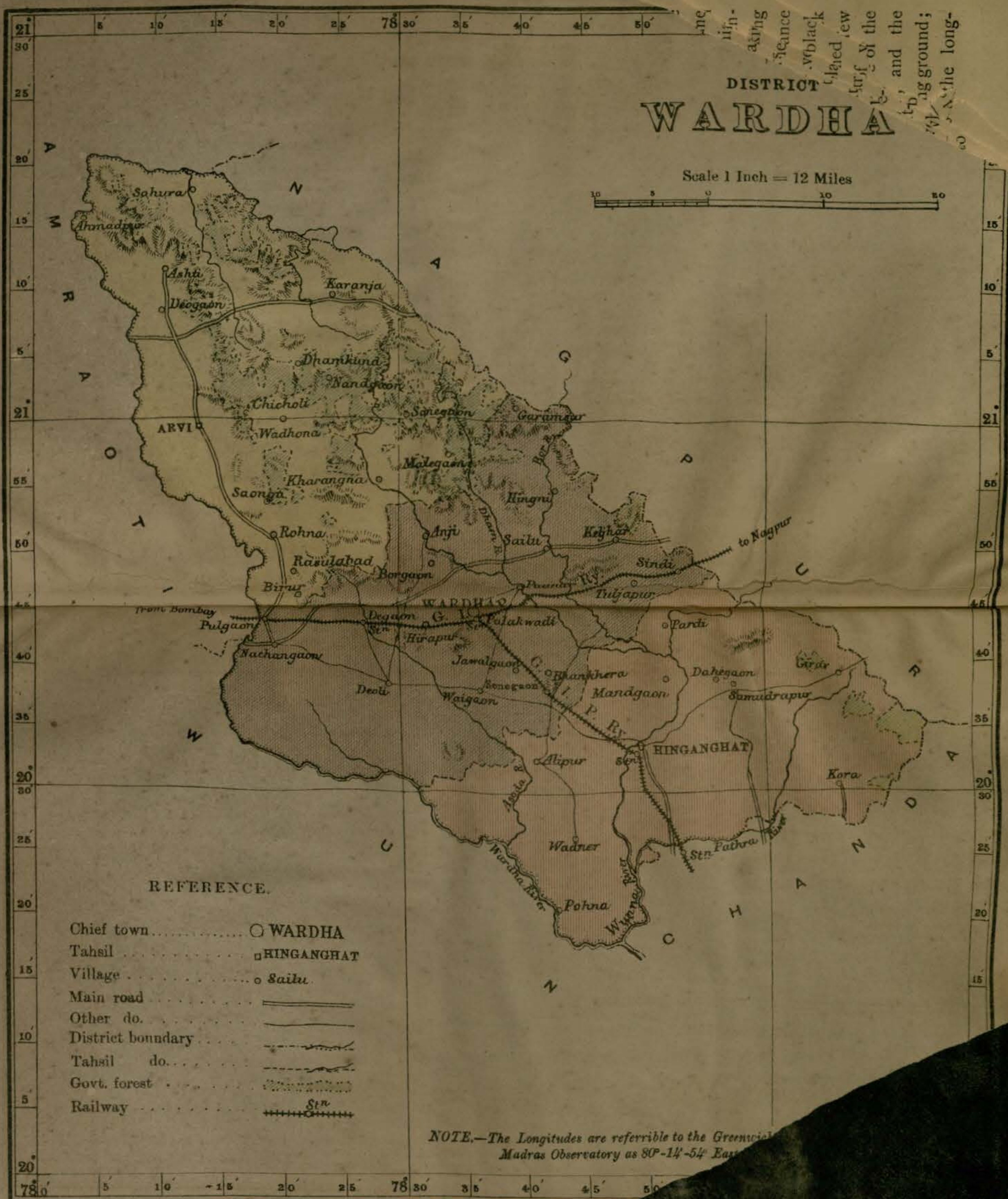
The extant Settlement Reports on the Wardhā District are those of Mr. H. R. Rivett-Carnac (1867) and of Rai Bahādur Purshotam Dās (1896). The constitution of the District was modified during the 30 years' settlement and Mr. Rivett-Carnac's Report does not therefore refer to Wardhā as it exists at present. Reports on various subjects have been submitted by Mr. G. A. Khān and Mr. A. K. Smith, Assistant Commissioners, Mr. Jāgeshwar Bāpuji Bodhankar, Extra Assistant Commissioner, and Mr. R. G. Pantin and Mr. C. A. Clarke, Deputy Commissioners of the District. A short note on wild animals and birds was contributed by Mr. F. E. Coles, District Superintendent of Police. In the chapter on Agriculture a considerable amount of material has been obtained from Mr. R. H. Craddock's Settlement Report on Nāgpur. The section on cattle is based on information supplied by Mr. J. S. Jethiji, Superintendent, Civil Veterinary Department, and Rai Bahādur R. S. Joshi, Assistant to the Director of Agriculture. The History chapter and the notes on castes as usual owe much to the valuable assistance of Mr. Hīra Lāl, Assistant Superintendent of Gazetteer, while material for the paragraph on the material condition of the people has been mainly supplied by Lakshman Rājārām, B.A., of the Gazetteer Office. This volume is complete in itself, and may be used without the B. volume which is merely a statistical appendix.

R. V. R.

NAGPUR, 1906.
1st February

Name of Deputy Commissioner.	Period.		Remarks.
	From	To	
acMinn, Esq. ...	15-7-80	21-3-81	
nessy, Esq. ...	22-3-81	13-4-81	
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	14-11-94	30-1-95	
	31-1-95	3-12-95	
	4-12-95	30-3-97	
	31-3-97	10-4-97	
	11-4-97	29-3-01	
	30-3-01	1-2-02	
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Prepared specially for the Superintendent Gazetteer Revision, C. P., from an Original drawing supplied by him.

No. 57E., Gazetteer, Bengal.—Feb. 06.—400.

WARDHA DISTRICT.

CHAPTER I.

GENERAL DESCRIPTION.

Position and boundaries.

1. The Wardhā District (20° 18′ to 21° 21′ N. and 78° 4′ to 79° 15′ E) occupies the western portion of the Nāgpur plain and lies at the foot of the Sātpurā hills adjoining Berār. The District lies in the valley of the Wardhā river and consists of a long strip of land running from north-west to south-east along its right bank, very narrow at the northern extremity and gradually extending in width to the south. The name of the District is taken from that of the river, and the word Wardhā is a corruption of Varadā the classical name of the river, which is supposed locally to be named after the Varāha or boar incarnation of Vishnu, the river being said to have issued from the mouth of the boar, at the invocation of a well-known Rishi or saint. This etymology is however doubtful, and Mr. Hira Lāl considers that it is rather *var-dā* 'The giver of boons,' *cf.* Prānhita 'The giver of life'; while General Cunningham[1] says it is War-dā, the banian-tree river. 'That this is the true derivation of the name 'appears nearly certain from the plentifulness of the bani[illegible]n- 'tree in the Wardhā District, where we also find the na[illegible]g 'of Warorā, Wādhonā, Badnerā and several other[illegible] 'derived from *bar* or *war* the banian tree.' The area [illegible] District is 2428 square miles and it is the smallest, [illegible] (Narsinghpur) in the Central Provinces in point [illegible] the Of the three tahsīls into which it is divided Arvi [illegible] north, Wardhā in the centre and Hinganghāt [illegible], and the The river Wardhā separates the northern and w[illegible]g ground; [illegible] the long-

[1]Archæological Reports, Vol. XVII, page[illegible]

from Berār, while to the east and south the District marches into Nāgpur and Chānda. The small stream of the Karr marks the eastern boundary for some distance. The greatest length of the District is about eighty miles and the breadth at the southern extremity thirty-six miles.

Hills.

2. Wardhā naturally divides itself into two parts, the north being hilly from an inlying spur of the Sātpurā range, while to the south lies an undulating plain intersected by streams and broken here and there by isolated hills rising abruptly from its surface. The hilly country extends down the Arvī tahsīl, rather more than half of which may be said to be comprised in it and takes in the Keljhar tract to the north-east of the Wardhā tahsīl. The hill-ranges and intervening valleys run generally in a south-easterly direction in unbroken unpicturesque lines with flattened summits and present the monotonous appearance common to rocks of the trap formation in this part of the country. Their surface is rugged and stony and in summer a few shrubs and small trees alone appear on their sides, but after the rains they are covered with luxuriant grass and form the grazing-grounds of large herds of fine buffaloes and cattle. But in the Ashtī and Kondhāli parganas in the north of the District many of the hills are clothed with young teak and other timber and the valleys between the ranges are everywhere fertile and rich. The central cluster of hills which includes the survey tations of Mālegaon, Nāndgaon and Garamsur forms the tershed of the District. From the north and west of this e numerous small streams make their way to the Wardhā, on the south and south-east the Dhām and Bor rivers ir rise and flow down the length of the District in a sterly direction. In the north a succession of *ghāts*— rpments in the trap rock—mark the steps by which rises and falls from the bed of the Wardhā to the gpur. No peak in the range exceeds 2000 feet, height of their summits is not more than 1300

feet, or 400 feet above the level of the plain. The length of the hill tract from north-west to south-east is about 50 miles, and its greatest width is under 20 miles. It occupies about a fourth of the whole area of the District. But included in it is the small plateau of Kondhāli and Thānegaon adjoining the Nāgpur border in the centre of the Arvī tahsīl, which contains a considerable area of fairly level ground.

The plain country.

3. To the south of the large villages of Anjī and Hingnī and slightly to the north of the old Nāgpur and Bombay road, the hills die out and the remainder of the Wardhā and Hinganghāt tahsīls is a fertile plain, with the exception of some low foot-hills running along the northern boundary of the Wardhā tahsīl and of a few small hills in the south-east of Hinganghāt. But this description does not include the level portion of the Arvī tahsīl in the north, which is the most fertile part of the District and consists of a strip of land lying between the hills and the Wardhā river, varying in width from six miles in the north to about sixteen in the south. The soil here, formed of the detritus brought down from the hills to the Wardhā, is highly productive and grows singularly fine crops of cotton. The plain of Wardhā and Hinganghāt is not of so renowned a fertility as the riverine groups of Arvī, but it is covered over most of its surface with a coating of fertile black or brown soil of varying depth above the basaltic rock. The open country is in general well-wooded, but a consider able area of the Hinganghāt tahsīl is scantily furnish with any trees other than the somewhat forbidding-looking if useful, *babūl;* and as the detached hills are geneance bare and stony, the landscape, after the crops havblack taken off the ground, presents a somewhat desolaied ew bleak appearance. The courses of the smaller strf y of the generally marked by lines or clumps of date- favourite lairs of wild pig. The usual fruitb, and the sacred trees are planted round the villages, wh ng ground; rally situated on slightly elevated ground to the long-

drain off in the rains, and thus dot the landscape, appearing as clusters of small red-tiled houses, often overtopped by the ruins of a mud fort, a relic of the period of the Pindāri raids. Owing to the absence of the sandstone formation, good building stone and gravel are very rare and stone houses are scarcely seen outside the towns.

Rivers.

4. The only considerable river is the Wardhā, which rising on the Multai plateau of the Sātpurā range flows along the whole northern and western border of the District dividing it from Berār. The bed of the river is rocky and deep and in the rains it becomes a furious torrent, but in the hot weather months is nearly everywhere fordable. At Pulgaon the railway crosses it on an iron bridge constructed of fourteen sixty-feet girders. Its principal affluent is the Wunnā, which enters the District from Nāgpur and traverses the centre of the Hinganghāt tahsīl, passing by Hinganghāt, and joins the Wardhā at the south-western corner of the District. The Bor and Dhām rise in the Arvī tahsīl, and flowing in a south-easterly direction unite near the village of Saongī in Hinganghāt and immediately afterwards join the Wunnā a little above Māndgaon. The Asodā rises in the south-west of the Arvī tahsīl, and flowing through Wardhā near Waiphal and Deolī joins the Wardhā on the south-west. The Pothrā rising in the Girar hills drains the south of the Hinganghāt tahsīl, and after forming its southern boundary for some distance falls into the Wunnā a little above its junction with the Wardhā.

Elevation.

5. The highest points in the District are the peaks of Garamsur (1976 feet), Nāndgaon (1760), and Mālegaon (1615) in the [illegible] the Arvī tahsīl. The Trigonometrical Survey Station [illegible]ichangaon is 1227 feet high and that near Keljhar [illegible] The elevation of the plain country is between [illegible]o feet, decreasing to the south. Wardhā itself [illegible] on rising ground is 930 feet high, Pulgaon to [illegible] feet, and Sindī to the east 801 feet. The

elevation drops to 864 feet at Sonegaon and 746 at Hinganghāt. The Survey Station of Erambā near Sonegaon is 927 feet high.

Geology.[1]

6. The great sheet of trap which covers Berār and a large portion of the Deccan underlies the whole of the Wardhā District. On the south the boundary of Wardhā and Chānda marks the termination of this formation, and on the east and north it extends beyond the limits of the District to Umrer and Nāgpur. The bedding in Wardhā is regular and continuous and the angle of inclination generally small. Intercalated with the trap there is found in many places a small group of limestones, sandstones and sedimentary beds which are frequently fossiliferous. The existence of such deposits indicates that between successive outpourings of lava a sufficient period elapsed to allow life to appear again on the surface. This stratum may be traced on the plain of Hinganghāt and on the hillside at Girar, where the ground is strewn with curious zeolitic amygdules resembling nutmegs and derived from the soft trap beneath. These nodules were formed from molten minerals contained in the lava, which filled up the cavities or vesicles produced by the scorification of its surface from the escape of air or steam. The trap area consists of undulating plains divided from each other by flat-topped ranges of hills. The hillsides are marked by conspicuous terraces, due to the outcrop of the harder basaltic strata or of those beds which resist best the disintegrating influences of exposure. Distinguishing features of the trap area are the prevalence of long grass and the paucity of large trees and the circumstance that almost all bushes and trees are deciduous. The black cotton soil which covers the trap is believed to be formed few the denudation of basalt combined with the deposit of yi the table matter. The thickness of the soil in Wardhā v, and the ten feet to a few inches, the average thickness b ng ground;

1 The following notice of geology has been corrected by t the long- the Geological Survey.

two feet. The soil is generally found intermixed with calcareous tufa or *kankar*, the exposed fragments of which are collected and burnt for building purposes. Owing to the sameness of the geological formation Wardhā has no mineral products.

Botany.

7. The only considerable area of forest lies in the north and east of the Arvī tahsīl and the bulk of it is included in the Government reserves. The principal species yielding timber are teak, *sāj* (*Terminalia tomentosa*), *tendū* (*Diospyros tomentosa*), *dhaurā* (*Anogeissus latifolia*) and *lendia* (*Lagerstrœmia parviflora*). Of trees of inferior value *sāleh* (*Boswellia serrata*), *moyen* (*Odina Wodier*) and *dhāman* (*Grewia vestita*) are the most common. Other trees found scattered over the area are *khair* (*Acacia Catechu*), *rohan* (*Soymida febrifuga*), *achār* (*Buchanania latifolia*), *ghatbor* (*Zizyphus xylopyra*), *palās* (*Butea frondosa*), *kusum* (*Schleichera trijuga*), and *mokhā* (*Schrebera swietenioides*). Many others of the species belonging to the Central Provinces are found, but in small numbers. *Biulā* (*Pterocarpus Marsupium*), which with *sāj* may be said to rank as the second timber tree in importance outside the *sāl* area, is rare in Wardhā. Mahuā grows both in the jungles and open country but less plentifully than in most Districts. The usual fruit-bearing or sacred trees are found round the villages, as *nīm*, *ber*, pīpal, banyan, mango, and *bel*. *Gūlar* (*Ficus glomerata*) and *bhokar* (*Cordia Myxa*) with some of the species already mentioned grow in the open country. The date-palm (*Phœnix sylvestris*) and the small palm (*Phœnix acaulis*) grow in large numbers along the banks of streams and the palmyra palm (*Borassus flabelliformis*) is said to be found in Hinganghāt.

nimals and

8. The District has little forest game. Tigers are now only heard of on the Chānda border where they occasionally kill cattle

n a note supplied by Mr. F. E. Coles, District Superintendent

during the rains. The forests of Wardhā are isolated and do not afford sufficient harbour for these animals. Panthers are very fairly common in the north, and in the rains wander over the whole country, sheltered by the high crops. In the hot weather when the jungles are waterless they find some lair near a village and prey on the dogs, goats and cattle, getting their water from the cattle troughs which are left full at night. Wild cat, civet cat and mongoose are all common and destructive to poultry, especially the two latter. The mongoose has been known to enter a fowl-house and kill a dozen or more birds simply for the sake of killing. Civet cats live in the roofs of houses and the hollows of old trees. Hyænas are very common and are useful scavengers. Wolves are not often seen but are known to exist. Shepherds relate that they have been tamed and play about with dogs when young, disappearing when they are full grown. Bears are seldom seen as the hills contain no cool spots near water such as are necessary to them. Of ruminants the *nīlgai* is common in the north of the District, as also the *chinkāra* or Indian gazelle; the latter give excellent sport, but the heads are only of moderate size, the largest not usually exceeding 9 inches. Black-buck were formerly very common, but their numbers have been greatly decreased by the indiscriminate methods of slaughter practised by native *shikāris* or professional hunters. These men shoot them over water in the hot weather, and when the crops are standing approach them in *chhakrās* or light carts to the sight of which the animals are accustomed, and fire a volley of slugs into the thick of the herd, killing four or five head without distinction. They make a profit by selling their meat in towns and large villages. The heads of black-buck do not usually exceed 18 or 20 inches in Wardhā. A few sāmbhar and chītal or spotted deer are found in some of the forests. Wild pig are very common everywhere, and the open level fields of the District afford excellent riding ground; Wardhā is the regular pig-sticking 'country' of the long-

established Nāgpur Hunt Club. The *langūr* or black-faced monkey (*Semnopithecus entellus*) is fairly common and is found all over the District in small herds. They do no damage to the cotton and juār crops, but eat gram and other pulses when they are grown. They do much harm to tiled houses, and also denude fruit trees. The red-faced monkey (*Macacus rhesus*) is not found in the District. Of birds, the bustard, called locally *hūma*, is fairly common in the south of the District. They can only be shot with a small bore rifle as they do not allow the sportsman to approach within gunshot range. They are good eating and the thick feathers make serviceable quill pens. The demoiselle crane, called locally *karak*, visits the Wardhā river in the cold season, and the ruddy sheldrake or Brahmini duck is also found on the river in considerable numbers. The whistling and cotton teal frequent the Wardhā and the few tanks of the District in the cold weather, but other duck and snipe are rare. Of land game birds, sand and rock grouse, grey partridge and quail are all fairly common, and the peacock is found in the northern hills.

Rainfall.

9. Rainfall is registered at the three stations of Wardhā, Arvī and Hinganghāt. The average rainfall at Wardhā during the 37 years preceding 1904-05 was 41 inches. The figure for each tahsīl headquarters for the 33 years ending 1899-1900 was Wardhā 40 inches, Arvī 35 inches, and Hinganghāt 43 inches.[1] The average of these three stations which is called the District rainfall is 39 inches. The rainfall apparently therefore increases as one proceeds from north to south. The minimum fall registered during the last 37 years was in 1899-1900 when Wardhā received only 13 inches, Arvī 10 and Hinganghāt 14. This season was followed by a severe famine. The maximum fall during the same period was 64 inches in Wardhā and 75 inches in Hinganghāt in 1883-84,

[1] The above figures are taken from the statement of rainfall prepared in the Irrigation Department. The returns of the Meteorological Department give the rainfall of Arvī as 36 inches.

the average for the District being returned as 63 inches. The rain stopped in October, however, and the cold weather was dry except for one or two salutary showers. The autumn crops were ruined but the spring grains gave a fair outturn. In 1878-79 Arvī received 58 inches, the average for the District being returned in this year as 53. In this year the monsoon rainfall was continuous up to the 5th October and the cold weather was rainless. Both the autumn and spring crops gave very poor outturns. During the 33 years up to 1899-1900 the rainfall at Wardhā exceeded 50 inches in eight years and was less than 30 inches in six. On the whole, therefore, it was fairly regular. The falls of September were under 3 inches in six years during this period and in six years also no rain at all was received in October. A fall of 30 or even 25 inches if well distributed should be sufficient to ensure full crops; and in 1904-05, when only 27 inches were received the harvest was a good one, though 10 inches of this total fell in June and was thus to a large extent wasted. Rice and juār only gave half outturns or a little more, but cotton and all the spring crops were good. The average rainfall at Wardhā for the five wet months is 6 inches in June, 13 in July, 8½ in August, over 7 in September, and over 2 in October, or a total of 37 inches. During the other seven months only 3 inches are received, this fall being more or less evenly distributed over the whole period.

Climate.

10. The District contains no observatory, but as it resembles the adjoining District of Nāgpur in climate, the figures of this latter may be quoted. The average maximum and minimum temperatures are 84° and 56° in January, 109° and 82° in May and 88° and 75° in July, the absolute maximum being 95° in January, nearly 118° in May and 105° in July, and the absolute minimum 41° in January, 67° in May, and 70° in July. Wardhā is believed to be slightly cooler than Nāgpur. The climate is variable and the extremes of temperature are pretty widely separated. The cold of winter is never severe

while the heat of mid-day in summer is little below that of the hottest parts of India. The variations of temperature in the same day are considerable at all times of the year and the rapid change from the heat of the day to a cool night is especially remarkable in the summer months. The rocky soil radiates heat rapidly and the surface of the ground cools quickly after the heat of the sun has ceased to act upon it. During the summer months a dry and in the daytime a hot wind blows steadily and strongly from the north-west quarter. At other times of the year the wind is variable and generally light. The climate of the District is on the whole salubrious, and, though Wardhā cannot vie in healthiness with the Sātpurā plateau, it has a better name than the immediately adjoining Districts. It is well drained and though the jungles to the north are feverish for a few months after the rains, it is comparatively free from malaria. The dryness and dust of the summer months give rise to ophthalmia, but otherwise this season is the most healthy.

CHAPTER II.

HISTORY AND ARCHÆOLOGY.

Early Hindu kingdom of Berār.

11. Little or nothing is known of the early history of the District, but we have a mention of the river Wardhā so far back as the 2nd century B.C. The Maurya dynasty, whose founder Chandragupta expelled the Macedonian garrisons left by Alexander, and reigned from the Arabian Sea to the Bay of Bengal with his capital at Patnā, and to which the great Asoka also belonged, was brought to an end in 184 B. C. by the murder of the last king by his commander-in-chief. This man, Pushyamitra, was the founder of the Sunga dynasty which also had its capital at Patnā, while its kings extended their authority to the Nerbudda river. Pushyamitra's son Agnimitra was a viceroy of the southern provinces with his capital at the modern Bhilsā. He wished to marry a lady called Mālavikā who was the cousin of the king of Vidarbha (Berār). Her brother, Mādhavasena, was quarrelling with his cousin the king and was imprisoned by him as he was engaged in making his way to Agnimitra at Bhilsā. On this Agnimitra sent an army against the king of Vidarbha and vanquished him. Mādhavasena was released and the country of Vidarbha (Berār) was divided between the two cousins, each ruling on one side of the river Varadā (Wardhā).[1] It is certain, therefore, as the ancient remains at Bhāndak in the Chānda District and elsewhere testify, that at this early period Hindu civilisation extended for some considerable distance on both sides of the Wardhā.

Wardhā included in the Andhra kingdom.

12. The next notice of Vidarbha in which, as has been seen, the Wardhā District was at this time included, is contained in one of the

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1 Bombay Gazetteer, Vol. I, Part II, History of the Deccan, p. 147, and V. A. Smith's Early History of India, p. 177.

Nāsik cave inscriptions, which mentions Vidarbha as being included in the possessions of a great king of the Andhra dynasty Vilivāyakura II or Gotamīputra. The Andhra nation, probably a Dravidian people now represented by the large population speaking the Telugu language, occupied the deltas of the Godāvari and Krishna (Kistna) rivers on the eastern side of India. They were subject to Asoka, but on the disruption of the Maurya empire after his death, their kings assumed independence and rapidly extended their dominions across the west of India, so that in the reign of the second king Krishna after the assumption of independence, their territories included Nāsik. Vilivāyakura II who is known to have ruled over Berār succeeded in 113 A.D. and reigned approximately for 25 years carrying on successful warfare against Mālwā, Gujarāt and Kāthiāwār.[1] The inscription which records the grant of a village for the support of the cave-temple describes Gotamīputra as follows :—'His orders 'were obeyed by a large circle of kings and his feet were adored 'by them. His beasts of burden drank the waters of the 'three seas. He protected all who sought an asylum with 'him and regarded the happiness and misery of his subjects 'as his own. He paid equal attention to the three objects of 'human pursuit, *viz.*, duty, worldly prosperity, and the satis-'faction of desires, appointing certain times and places for 'each. He was the abode of learning, the support of good 'men, the home of glory, the only person of skill, the only 'archer, the only hero, the only protector of Brāhmans. He 'conferred upon Brāhmans the means of increasing their race 'and stemmed the progress of the confusion of castes'.[2] The Andhra dynasty lasted until about the third century A.D.

Mention of the Ahirs.

13. Subsequently to this, in the fourth century, mention is made in inscriptions of a race of Abhīras who lived in the country round Mālwā and Khāndesh. Local tradition tells in Wardhā as in

[1] V. A. Smith, pp. 186—190.

[2] Bombay Gazetteer, Vol. I, History of the Deccan, p. 149.

several other Districts of the Province of the dominance of the Gaolīs. In Wardhā they are said to have held the country round Girar in the Hinganghāt tahsīl. To these Gaolīs the old cromlechs of stone found in several places in the Nāgpur country are usually attributed. Hislop describes them as follows:—'The vestiges of an ancient Scythian race 'in this part of India are very numerous. They are found 'chiefly as barrows surrounded with a circle of stones, and 'as stone boxes which when complete are styled kistvaens and 'when open on one side, cromlechs. The kīstvaens if not 'previously disturbed have been found to contain stone coffins 'and urns.'[1] If these remains in truth belong to a race of nomadic herdsmen who spread over the country and reduced it to subjection they may have been immigrants from Central Asia like the Sakas who were living in India at about the same period and who are thus described by V. A. Smith.[2] 'The Sakas, the Se (Sek) of Chinese historians, were a horde 'of pastoral nomads, like the modern Turkomans, occupying 'territory to the west of the Wu-sun horde, apparently situa-'ted between the Chu and Jaxartes rivers, to the north of the 'Alexander mountains. About 160 B. C. they were expelled 'from their pasture-grounds by another similar horde, the 'Yueh-chi and compelled to migrate southwards. They 'ultimately reached India, but the road by which they travel-'led is not known with certainty. Princes of Saka race 'established themselves at Taxila in the Punjab and Mathurā 'on the Jumna, where they displaced the native Rājās and 'ruled principalities for several generations, assuming the 'ancient Persian title of Satrap. Probably they recognised 'Mithradates I (174—136 B. C.) and his successors, the early 'kings of the Parthian or Arsakidan dynasty of Persia as 'their overlords. Another branch of the horde advanced 'further to the south, presumably across Sind which was 'then a well-watered country, and carved out for themselves a

Quoted in Wardhā Settlement Report, 1867, p 21. | [2] p. 186.

'dominion in the peninsula of Surāshtra or Kāthiāwār, and 'some of the neighbouring districts on the mainland.' V. A. Smith, however, gives no information as to the origin of the Abhīras and the only thing that can be said about the local stories connecting them with the old stone barrows and circles is that they may be true. The Purānas mention ten princes of the Abhīra dynasty as ruling in Nāsik and Khāndesh,[1] and so late as the 12th century the Abhīras of Gujarāt are said to have been destroyed by an invasion of a Yādava king.[2] The fact that nothing more is known of them is disappointing, as they are the only rulers preceding the Gonds of whom any general tradition still exists in this part of the Province.

Chālukya and Rāshtrakūta kings.

14. Wardhā with the rest of Berār probably formed part of the Chālukya Rājput dynasty whose capital was situated in the modern Bijāpur District and subsequently at Nāsik and whose rule lasted from about 550 to 750 A. D. It was under the Chālukya kings that some of the paintings in the Ajanta caves were executed and in 640 A. D. the court of Pulikesin II of this dynasty was visited by the Chinese pilgrim Hiuen Tsiang.[3] The Chālukyas were subsequently about 750 A.D. displaced by the Rāshtrakūtas, whose capital was at Mālkhed in Hyderābād, and whose dominions extended from the Vindhya mountains and Mālwā on the north to Kānchi on the south. Copper-plate grants belonging to this dynasty have been found at Multai in Betūl and at Deolī in Wardhā. The Deolī plate is dated A. D. 940 in the reign of the king Krishna III; it records the grant of a village named Tālapurumshaka in the Nāgapura-Nandivardhan District to a Kānarese Brāhman. Among the boundaries of the village that was granted there are mentioned—on the south the river Kandanā, Kanhanā, or Kandavā; on the west the village of

1 Bombay Gazetteer Vol. II, p. 177. | 2 *Ibidem*, p. 240.
3 V. A. Smith's Early History of India, pp. 324—326.

Mohamagrāma ; and on the north the village of Vadhrīra ; and these have been identified by Dr. Bhandārkar with the river Kanhān, the modern Mohgaon in the Chhindwāra District, and the modern Berdī in the vicinity of Mohgaon. Thus even at this early period Nāgpur gave its name to a District, which included Wardhā and the south of Chhindwāra. The supremacy of the Rāshtrakūtas, who have been conjecturally identified with the Rāthor Rājputs, lasted for about two centuries and a quarter. During their predominance the Kailāsa temple at Ellorā was built, the most extensive and sumptuous of the rock-cut shrines, and the period was also remarkable for the bitter rivalry of Hinduism and Jainism, Buddhism being at this period a declining religion in the Deccan. 'The impression made upon their contemporaries 'by the Rāshtrakūtas, the "Balharas" or Vallabha Rais of 'Arab historians, was evidently considerable, and was jus'tified by the achievements of their period. Although the 'art displayed at Ellorā is not of the highest kind, the Kai'lāsa temple is one of the wonders of the world, a work of 'which any nation might be proud and an honour to the king 'under whose patronage it was executed. Many other tem'ples were the outcome of the royal munificence and litera'ture of the type then in fashion was liberally encouraged. 'The last of the Rāshtrakūta kings was Kakka II who was 'overthrown in 973 A. D. by Taila II, a scion of the old 'Chālukya stock, who restored the family of his ancestors 'to its former glory and founded the dynasty known as that 'of the Chālukyas of Kalyāni, which lasted like that which 'it followed for nearly two centuries and a quarter.'[1] Apparently, however, the Nāgpur country remained under the Rāshtrakūta princes, now occupying a subordinate position as feudatories of the Chālukyas. This is indicated by the Sītābaldī stone inscription, dated in the year 1087 A.D. It mentions the name of the western Chālukya king, and of a

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[1] V. A. Smith, p. 328.

Rāshtrakūta king Dhādibhandak as his dependent. Rāshtrakūta simply means Rāj-kul or the royal family and the native name of Mahārāshtra for Bombay is not improbably derived from this dynasty, Mahā being a prefix and meaning great. The family are called Mahārāshtrakūta in the Sitābaldī inscription.

Ponwār kings.

15. By the end of the 11th century, however, the Nāgpur country appears to have passed out of the hands of the Rāshtrakūta kings into those of the Pramaras or Ponwārs of Mālwā. The Prashasti or stone inscription of Nāgpur, dated 1104-05 A.D., mentions one Lakshma Deva who is supposed to have been a viceroy at Nāgpur for the Mālwā king.[1] We know also that princes of this line penetrated to Berār and the Godāvari and even to the Carnatic in the pursuit of conquest. A century before this, Munja, the seventh Rājā of the Pramara line, had sixteen times defeated the western Chālukya king Taila II, but his seventeenth attack failed and Munja, who had crossed the Godāvari, Taila's northern boundary, was defeated, captured and executed about 995 A. D.[2] It is possible that the existing Ponwār caste of the Nāgpur country, who have obviously been settled in the Province for a long period and have abandoned the customs of Rājputs, are a relic of this temporary dominance of the kings of Mālwā. In any case the Ponwār rule did not last long, and was subverted in Mālwā by the Muhammadan house of Khiljī at the end of the 13th century.[3]

Muhammadan Invasion.

16. In 1294 A.D. Alā-ud-dīn Khiljī made his first expedition on the conquest of the Deccan passing through Nimār by Asīrgarh and Ellichpur with an army of only 8000 men. And on subsequent occasions his armies traversed the whole of

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1 C. P. Gazetteer (1870), Introduction, p. liv. Dr. Kielhorn, however, considers (Epigraphia Indica, Vol. II, Part 12, p. 180) that he was himself king of Mālwā.

2 V. A. Smith, p. 317 | 3 Elphinstone's History of India, p. 386.

Mahārāshtra and the Carnatic.[1] History does not record their progress into so little known a tract as Wardhā, but Mr. Rivett-Carnac, author of the 30 years' Settlement Report, mentions that Alā-ud-dīn's coins were common in the District, at the time when he wrote.

The Bahmani kingdom.

17. Wardhā was subsequently included in the territories of the Bahmani kings of Gulbarga near Sholāpur and Bīdar, who established an independent principality in 1351, and were so called because the founder of their line, elected after the revolt from Muhammad Tughlak, was either a Brāhman or a Brāhman's servant.[2] Mr. (Sir A.) Lyall, the author of the Berār Gazetteer, says: 'We may venture to describe roughly 'the Bahmani province of Berār as stretching from the Sātpurā range southward to the Godāvari river, from Khāndesh 'and Daulatābād eastward to the Wardhā river. There 'can be little doubt, however, that the Bahmani kings, when 'their power was at its zenith, pushed their conquests 'far beyond the Wardhā and at the least occupied the open 'country which afterwards belonged to Akbar's Sūbah, 'with most of the tract which the Marāthās subsequently 'took from the Gond Rājās of Chānda. The hereditary 'offices of Deshmukh and Deshpāndia still exist across the 'Wardhā as far east as the Waingangā river and have been 'there from time immemorial. These offices are sometimes 'supposed to be of early Muhammadan origin; certainly they 'did not exist wherever the aboriginal chiefs maintained 'unbroken independence, while the Marāthās always endeavoured to get rid of them. In those days Berār seems to 'have been a troublesome border country, with debateable 'frontiers on the north and east, exposed to attack by the 'highland chiefs of the Sātpurās and by the wild tribes across 'the Wardhā.'

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[1] Elphinstone, p. 396. | [2] Berār Gazetteer, 1870, p. 113.

The offices of Deshmukh and Despāndia.

18. The origin of the terms Deshmukh and Deshpāndia referred to in this passage is an interesting point. The Deshmukh was a sort of head patel of a circle of villages and was responsible for apportioning and collecting the land revenue, while the Deshpāndia was a head patwāri or *kānungo* and kept the accounts. The titles are still borne by many families in Wardhā and are also found in the Multai tahsīl of Betūl.[1] They existed under the Gonds but are not of Gond origin, and are older than the Marāthā conquest. Sir R. Jenkins says: 'To each pargana was attached under the Gond Government the common zamīndār establishment of Deshmukh and 'Deshpānde, but the Marāthās soon removed them, retaining 'only the Kamaishdār or general manager, the Farnavīs or 'keeper of the government accounts and the Warārpānde or 'recorder of the village accounts'[2] The words themselves are of Sanskrit origin, and they are found in the Marāthā country. In the History of the Konkan it is stated that 'many of 'the grants made by the Bijāpur[3] kings confirmed in their '*watans* the old Hindu proprietors *desais* and *deshpāndes*. It 'may be here mentioned that the origin of the Hindu institu'tion of *desais* or *deshpāndes* and *deshmukhs* is unknown, 'but it is certain that the Mughals found them useful in their 'new conquests.'[4] It seems clear, therefore, that the offices of Deshmukh and Deshpānde in Wardhā and Berār date either from the period of the government of these territories by the Bahmani kings before the Mughal conquest, or that they are even older and originated under the Hindu administration which preceded the expeditions of Alā-ud-dīn and the establishment of the Muhammadan Bahmani dynasty in

[1] See also the chapter on Population under Brāhman and Kunbī.

[2] Report on the Nāgpur territories, p. 71.

[3] A kingdom founded in 1489 A.D on the collapse of the Bahmani dynasty by Yūsuf Adil a Turk. (Elphinstone).—The use of the word Mughal in the above quotation is obscure. It cannot apparently refer to the Mughal Empire and probably means the Bijāpur kings.

[4] Bombay Gazetteer, Vol. I, Part II, p. 34.

Southern India. In either case there seems good reason for supposing that the regular Hindu colonisation of Wardhā took place not later than the 14th century, and that the Gonds were finally ousted from the possession of the land at a similarly remote period. And to this fact may be attributed the absence of the considerable estates held by Gond proprietors which are found in most Districts of the Central Provinces.

Existing in Bombay

19. The following passage from Grant-Duff on the office of Deshmukh is worth reproduction on account of its general interest and also as bearing out the conclusions already arrived at. In describing the old system of administration in Bombay he says [1]: 'The 'whole of the intermediate agents that may have existed 'between the patel and the Rājā are not precisely ascertain-'ed; but at present over several villages forming a small 'district, there are always two hereditary officers, the one 'called Deshmukh, Desai or zamīndār; and the other Desh-'pāndia, Deshlekhak and *kānungo*. Both these officers now 'occasionally assume the title of zamīndār, but the appella-'tions of Deshmukh and Deshpāndia are in more general use 'in the Marāthā country; and their duties under the Muham-'madan Governments were nearly similar in their districts to 'those of the patel and *kulkarnī* in their villages. The 'Deshmukhs and patels are with few exceptions Marāthās, 'as the Deshpāndias and *kulkarnīs* are Brāhmans. Though 'the services of the Deshmukhs and Deshpāndias are in 'general dispensed with,[2] they continue to be paid by a 'portion of land in different parts of their districts, which 'may be estimated at one-twentieth of the arable soil, and by 'a twentieth of the government revenue realised. But this 'is stated merely to give a general idea of their allowances 'which are exceedingly variable; and they have many 'rights of shares and exactions which it is unnecessary to

1 History of the Marāthās, ed. 1878, Vol. I, p. 31.

2 At the time he wrote in 1826 A. D.

'enumerate. The Deshpāndia has about half the allowances 'of the Deshmukh in land, in kind and in money. There are 'many conjectures as to the origin of Deshmukhs and Desh-'pāndias. They were probably a universal institution of the 'Hindu states, as ancient as village establishments or divi-'sions into castes. The institution of the Deshmukh in 'Mahārāshtra is, if not prior to the rise of the Bahmani 'dynasty, at least coeval with it; but as a Hindu state suc-'ceeded that of the Muhammadans the Deshmukhs never 'had the assurance to attempt to impose upon their own 'nation by pretending to rights such as were so precipitately 'granted to the same class of people by the British Govern-'ment in Bengal under the permanent revenue settlement, 'which is aptly named the zamīndāri system, to distinguish 'it from all other schemes or systems ever known in India. 'The Muhammadans, who like other etymologists are some-'times very ingenious at the expense of correctness, derive 'the appellation of Deshmukh from words of their own 'language; *das* signifying "ten" and *mukh* "the fist"; 'hence say they, *deshmukh* "the tenth handful," which 'brings the signification to accord with the supposed original 'allowance of these hereditary offices. In reality *desh* 'signifies a country and *mukhya* a chief.' In a few instances the office of Sirdeshmukh existed, which would correspond to that of head of a Sūbah under the Muhammadans. But this title has only survived in one or two instances. One or two Deshmukhs in Berār rose to the position of petty chiefs or zamīndārs; but this does not seem to have even happened in the Central Provinces. Some of the Deshmukh families in Wardhā still receive allowances from Government on account of the resumption of their territorial dues.

The Imād Shāhi dynasty of Ellichpur.

20. It is unnecessary to reproduce here the history of the Bahmani kings, of whose territories Wardhā formed the north-eastern border. Lyall mentions an invasion of Berār by the king of Gujarāt in 1437 in which the Rājā of Gondwāna (across

the Wardhā) aided and abetted. This Rājā must probably have belonged to the Chānda line. On the collapse of the Bahmani dynasty in 1518, Berār was ruled for a period by the Imād Shāhi princes from their capital at Ellichpur, the founder of the dynasty being a Kānarese Hindu whom the governor of Berār had promoted to high office. The Imād Shāhi kings were unlucky in their wars, nor did any of their line possess any marked ability. During this time the Gond chiefs of Chānda came into prominence and began to annex the open tracts on the east of the Wardhā which had formerly been included in Berār.

The Mughal Empire.

21. The Ellichpur kingdom was crushed out of being by the king of Ahmadnagar in 1572 after a separate existence of 90 years, and in about 1594 Berār was ceded from Ahmadnagar to the Emperor Akbar. Five years later it was made an imperial Sūbah, the extent and revenue of which are pretty accurately known from the Ain-i-Akbarī. Of the 13 Sarkārs or subordinate circles of administration included in the Berār Sūbah two and part of a third lay beyond the Wardhā river, but a great part of this tract paid no revenue and was really in the hands of the Gonds. The present Wardhā District was included partly in the Kherlā Sarkār, partly in Gāwīlgarh, and mostly in Paunār. Kherlā is a fortress near Betūl, the seat of an old Gond dynasty. The Kherlā Sarkār included the Waigaon tract of Wardhā, while Ashti, Anji, and Kāranjā-Wādhonā belonged to the Gāwīlgarh Sarkār. Paunār is a village five miles from Wardhā where both Hindu and Muhammadan ruins still exist. The Ain-i-Akbarī states that at Paunār there was a strong fort on an eminence, with two streams surrounded on three sides. The fort still exists though it is now in ruins. The Paunār Sarkār contained the parganas of Paunār, Sewanbārha, Selū, Keljhar, and Māndgaon, all of which places are in Wardhā.[1] Already at this time the Deogarh kingdom of Chhindwāra was in existence. and

[1] Jarrett's Ain-i-Akbarī, Ed. 1891, II., p. 232, *et seq.*

probably included part of the territory below the Sātpurā hills, though it was not until a century later that Bakht Buland turned Muhammadan to secure the countenance of Aurangzeb, and largely extended his jurisdiction below the Ghāts. No other Sarkār existed east of the Wardhā river, and it may, therefore, be concluded that the present Wardhā District represents fairly accurately the extent of Muhammadan supremacy over the Nāgpur plain. The revenue of the parganas belonging to it as shown in the Ain-i-Akbarī was about 25¼ million *dāms*, forty *dāms* going to the rupee. This is equal to about 6,30,000 rupees of Akbar's time, the present value of which, according to Hunter's calculation, is about 9½ lakhs. The revenue taken by Akbar was fixed on an estimate of one-third of the gross produce, but the above figures show that the District must at that time have been fully cultivated and in a flourishing condition.

The Gond kingdom of Deogarh.

22. Towards the end of the 17th century when the administration of the Mughal empire was weakened by the long wasting wars of Aurangzeb, Bakht Buland, Rājā of Deogarh, began to plunder in Berār and extended his depredations over the districts held by the Mughals to the southward and westward of Nāgpur. Previously to this it appears that the Rājās both of Chāndā and Deogarh had for some time paid a tribute to the Emperor of Delhi and an officer had resided at one of the hamlets then existing on the site of the present city of Nāgpur for the purpose of collecting the tribute on the part of the Faujdār of Paunār.[1] Bakht Buland's successor Chānd Sultān removed his capital to Nāgpur, and the southern part of Wardhā was included in his territories, the Deogarh Rājās having now set up as independent princes. But Ashtī and the tracts adjoining it to the north remained a part of Berār, which had by this time become *do amlī* or under the joint rule of the Marāthās and the Nizām.

[1] Berār Gazetteer, p. 121, and Jenkins' report on the Nāgpur territories, p. 47.

The Marāthā Invasion.

23. The Marāthā invasion of Berār had begun in the 17th century. 'From 1670 A.D. 'the Marāthā forays became frequent 'and destructive. You may still see on the crest of the 'southern hills, the ruins of redoubts and stone gate- 'ways, which were set up about 1671 to stop the Marāthā 'inroads down these passes into the rich valley below. In 'that year Sivajī's General Pratāp Rao plundered as far east 'as Kāranjā, and first exacted from the village officers a 'pledge to pay *chauth*. In 1704 things had got to their 'worst; the Marāthās swarmed throughout Berār like 'ants 'or locusts,' and laid bare whole districts, being joined by 'large numbers of the people. Zulfikār Khān, one of Aurang- 'zeb's best captains, whom the Marāthās always avoided in 'the field, drove them out of the province and relieved the 'governor, who had been hemmed in at Ellichpur and 'thoroughly cowed. But they returned incessantly levying '*chauth* and *sirdeshmukhī* with the alternative of fire and 'sword, cutting off the sources of revenue and wearying out 'the disorganised armies of the Empire.'[1] In 1724 Chīn Khalich Khān, Viceroy of the Deccan, under the title of Nizām-ul-Mulk, finally won his independence after three times defeating the Imperial armies. From this time Berār was always nominally subject to the Hyderābād dynasty. The Marāthās seized and administered the country, posted their officers all over it, and collected the revenue; sometimes the Nizām's officers retained the actual administration, and elsewhere they were entirely elbowed out. In the latter case the Marāthās usually took 60 per cent of the collections and left 40 per cent to the Nizām, their 60 per cent being thus made up; *chauth* 25 per cent; *sirdeshmukhī* 10 per cent; *faujdār's* allowance for District administration 25 per cent. The very titles of these sources of revenue show, however, that they did not arrogate to themselves the sovereignty of Berār. The territories which Raghujī

[1] Berār Gazetteer, p. 121.

Bhonsla seized from the Deogarh kings, and those which he subsequently conquered were on a different footing and were treated by him as his own possessions. The tract west of the Wardhā included in Berār was finally ceded to Nāgpur in 1822, the forts of Gāwīlgarh and Narnāla and some other territory in Berār being retroceded by the Bhonslas to the Nizām at the same time.

The Bhonsla kingdom.

24. The Deogarh kingdom did not long retain the independence which it assumed on the decadence of the Empire. On the death of Chānd Sultān, successor of Bakht Buland in 1739, disputes as to the succession led to the intervention of Raghujī Bhonsla to whom had been granted a commission to levy the *chauth* of Berār and Gondwāna on behalf of the Peshwā. In 1743 he established himself at Nāgpur, reducing the Gond king to the position of a nominal sovereign, and between that year and 1751 effected the conquest of the Deogarh territories, Chānda and Chhattīsgarh. It is unnecessary here to follow closely the fortunes of the state of Nāgpur in which most of Wardhā was now included, forming for administrative purposes a part of the Nāgpur District. In 1765 the allied armies of the Peshwā and the Nizām marched through Wardhā plundering the adjoining country, and burnt Nāgpur in retribution for the perfidy displayed by Jānojī I in his conduct towards both of them. Up to 1803 the Marāthā administration was on the whole successful. The Bhonslas, at least the first four of them, were military chiefs with the habits of rough soldiers, connected by blood and by constant familiar intercourse with all their principal officers. Descended from the class of cultivators, they ever favoured and fostered that order and, though rapacious, were seldom cruel to the people. It is noticeable that under the Marāthās no regular judicature

appeal lay to the Rājā who decided after discussion in open Darbār as on an affair of state. Up to 1803 the relations of the court of Nāgpur with the British had been generally friendly; but in that year Raghujī II was induced to join Sindhia in an alliance against them. The confederate chiefs were decisively defeated at Assāye and Argaon, and by the peace of Deogaon Raghujī was obliged to cede part of Berār and Cuttack and to admit a British resident at his court.

Marāthā misgovernment.

25. From this time Raghujī, nicknamed by his people 'The big Baniā,' threw off all restraint in his unwillingness to show a reduced front to the world. Not only did he rackrent and screw the farming and cultivating classes, but he took advantage of the necessities, which his own acts had created, to lend them money at high interest. All revenue reports of those times teem with accounts of the cruel but often ingenious processes by which the Marāthā collectors slowly bled the people. The hereditary rights of the headmen were disregarded and villages were put up to the highest bidder, but even he was lucky if he got to the end of the year safe; after passing in alternating hope and fear through the rainy season, and watching his crops sustain in safety the caprices of the elements, some turn in the tide of war or an unexpected robber-raid might destroy all the fruits of the toil and expenditure of months. If the crops thus sown in sorrow and tended in fear came to maturity, there were fresh trials to encounter. Sometimes the lease taken at the beginning of the year, and carried through with so much difficulty and anxiety was unceremoniously set aside in favour of a higher bidder, and the unfortunate lessee saw the harvest on which he had staked his all go to enrich some private enemy or clever speculator. Sometimes the village would be made over by the authorities to the troops to recoup themselves for their arrears of pay, no questions of

robber-bands, who obtained such a terrible notoriety under the name of Pindāris. From their standing camps in the Nerbudda valley, these marauders, who raised their operations almost to the rank of warfare by the great scale on which they carried them out, poured down periodically through the valley of the Tāpti over the plains of Berār, and on one occasion in 1811 carried fire and sword up to Nāgpur itself, burning one of the suburbs. It was during this period that the mud forts still to be seen in many villages were constructed, in which on the approach of one of these marauding bands the residents of the surrounding hamlets collected for mutual defence. The Pindāris were extirpated by Lord Hastings in 1817. The period from 1803 to 1818 was perhaps the most disastrous through which the country has had to pass. On the death of Raghujī II in 1816, his son, an imbecile, was soon supplanted and murdered by the well-known Mudhojī or Appa Sāhib. A treaty of alliance for the maintenance of a subsidiary force by the British was signed in this year, a Resident having been appointed to the Nāgpur Court since 1799. In 1817, on the outbreak of war between the British and the Peshwā, Appa Sāhib threw off his cloak of friendship and accepted an embassy and title from the Peshwā. His troops attacked the British and were decisively defeated at the gallant action of Sītābaldī and a second time round Nāgpur. As a result of these battles, the remaining portion of Berār and the territories in the Nerbudda, with some of the Chotā Nāgpur states were ceded to the British, the acquisitions in Berār being subsequently made over to the Nizām. Appa Sāhib was reinstated on the throne, but shortly afterwards, on the discovery of renewed intrigues, was deposed and forwarded to Allahābād in custody. On the way, however, he made his escape and ultimately fled to the Punjab.

British Administration.

26. A grandchild of Raghujī II was then placed on the throne, and the Nāgpur territories were administered by the Resident, Sir

Richard Jenkins, from 1818 to 1830, in which year the young ruler known as Raghujī III was allowed to assume the actual government. During this period the restoration of internal tranquillity under a strong government and moderate taxation gave the harassed country an opportunity to recover and it attained to a fair measure of prosperity. During Raghujī III's reign the methods of administration introduced by Sir Richard Jenkins were broadly adhered to and the government was fairly successful. This prince died in 1853 and his territories were then declared to have lapsed to the Paramount Power. The Nāgpur Province was administered by a Commissioner under the Government of India until the formation of the Central Provinces in 1861. Wardhā remained undisturbed during the Mutiny, but early in 1858 a column was sent from Kamptee to the bank of the Wardhā river, for the purpose of repelling Tantia Topī who had crossed the Nerbudda and executed a bold raid across the Sātpurā plateau. He was successfully headed off and turned westward from Multai.

Formation of the District.

27. Wardhā continued to form part of the Nāgpur District until 1862, when it was made a separate charge chiefly on the ground that Nāgpur as it then stood was too large for a single District, and that the interests of the very valuable cotton industry in this part of the Wardhā valley needed special supervision. The District headquarters were first located at Kaothā, near Pulgaon, but in 1866 they were removed to their present site, and the town of Wardhā, named after the river, was built on the ground occupied by the hamlet of Pālakwādi, the existing houses being levelled to admit of the new town being laid out on a regular plan.

Archæology.

28. The archæological remains of the Wardhā District are of very slight interest, but there are a number of tombs and temples which are objects of pilgrimage and at which religious fairs are held. The most important of these is the tomb of a Muhammadan

saint Khwāja Sheikh Farīd at Girar on the eastern border of the Hinganghāt tahsīl. The hill which forms the site of his tomb is covered with fossils of the shape of areca or cocoanuts and these are supposed to have been the stock-in-trade of two Banjārās who mocked the saint and whose wares in consequence were turned into stones. Many pilgrims, both Hindus and Muhammadans, visit Girar, especially during the Muharram festival. Keljhar, 17 miles north-east of Wardhā, is held to be the site of the ancient city Chakranagar, which is mentioned in the Mahābhārata. A demon lived near it and took a child from the town every day for his food, until he was killed by the Pāndava brothers. Paunār on the Dhām river, 5 miles north-east of Wardhā, was formerly a place of considerable importance and was the seat of a Muhammadan governor. It had a fort of which one of the gateways still remains. The only other fort of any importance is that of Nāchangaon, 21 miles south-west of Wardhā, which is said to be four or five centuries old. There are numbers of old mud forts, scattered throughout the District, to which the landholder's family cling affectionately, residing in huts built within their limits. Ashtī, 52 miles north-west of Wardhā, contains two handsome mausoleums, one of Muhammad Khān Niāzi, an Afghān noble of high rank and repute, and the other of Ahmad Khān, his successor. They died in 1627 and 1651 A. D., respectively. Old Hindu temples exist at Pohnā, Tālegaon, Bhīdi, Keljhar, Rohnī, Thānegaon, Waigaon and Nārāyanpur. They are locally attributed to a magician called Hemādpanth, who is said to have built several thousand temples in one night, in pursuance of a vow, by the aid of demons.

CHAPTER III.

POPULATION.

STATISTICS OF POPULATION.

Statistics of area and population. Density, towns and villages.

29. The area and population of the District in 1901 were 2428 square miles and 385,103 persons. With the exception of Narsinghpur, Wardhā is the smallest District in the Central Provinces in size, while seven Districts have a smaller population. The District is divided into three tahsīls, Arvī lying to the north, Wardhā in the centre, and Hinganghāt to the south. The figures of area and population of the three tahsīls are as follows :—

	Area.	Population.
Wardhā	809	152,565
Arvī	890	137,737
Hinganghāt	729	94,801

Arvī tahsil is thus the largest in respect of area and Wardhā in population, while Hinganghāt is the smallest in both respects. The total density of population is 159 persons per square mile as against 114 for British Districts of the Province. The density of the rural area is 139 persons. Wardhā was the most thickly populated tahsīl in the District with 188 persons per square mile in 1901, and Hinganghāt the most sparsely populated with 130 persons. Arvī had a density of 155. In 1891 Hinganghāt was more closely populated than Arvī, but its numbers went down largely between 1891 and 1901. The most thickly populated part of the District is the Arvī Station-house area with 226 persons to the square mile excluding Government forest, and next to this come Nāchangaon and Wardhā with 209 and 207 persons respectively, Sindī with 124 being the most sparsely populated. The District contained five towns and 201 inhabited villages according to the census returns. The village lists show 1381 towns and villages of

which 475 are uninhabited and 906 inhabited. At last settlement (1892–94) 1366 revenue villages were distinguished. Mr. Rivett-Carnac remarks as follows on these uninhabited villages:—'Villages of this description are called *Mazrās*. 'They are numerous and are sometimes marked by the sites of 'deserted houses, whose inhabitants have forsaken them to 'take up their quarters at some more favoured spot in the 'vicinity, from which they come daily to till the fields of the '*Mazrā*. More generally however the uninhabited estates are 'dependencies or offshoots of some parent village, the culti-'vators of which, growing too numerous for the village fields, 'have extended the cultivation and broken up land in the 'vicinity, and while still residing at the parent village many 'of them hold no land whatever within its limits.' It appears from Sir R. Jenkins' Report on the Nāgpur territories that many villages were deserted during the troublous times at the commencement of the century, and many more were thrown up by court favourites to whom they had been granted and who absconded after the peace of 1818. These were probably subsequently colonised by the headmen of neighbouring villages. Since the census of 1901 Pulgaon has been constituted a municipality and therefore falls within the definition of a town. The population of the towns in 1901 was as follows:—Hinganghāt 12,662, Arvī 10,676, Wardhā 9872, Ashtī 5237, Deolī 5008, and Pulgaon 4710. Including Pulgaon the total urban population is 48,165 or 12·5 per cent of that of the District. In 1891 Sindī, having a population of over 5000 persons, was included as a town, but in the last decade it has sunk below the limit. Wardhā has no large towns and its proportion of urban population is therefore exceeded in several Districts, as Nāgpur, Jubbulpore, Saugor and Nimār, but it was one of the six Districts of the Province whose urban population was over 10 per cent. of the total in 1901. Taking the six towns of Wardhā, Deolī, Arvī Ashtī, Hinganghāt and Pulgaon, the urban population has

[1] Settlement Report, 1867, para. 87.

increased since 1891 by 6937 persons or 14 per cent, and since 1881 by nearly 37 per cent. Wardhā and Hinganghāt are both rapidly increasing in population and Arvī also in recent years, while Ashtī is stationary and Deolī slowly declining. Pulgaon has come into prominence as a commercial centre within the last few years. The five places enumerated as towns in 1901 contained 3739 Muhammadans and 595 Jains. Besides the towns the District has seventeen villages with a population of 2000 or more persons. These are Sindī (4533), Kāranjā (3634), Alīpur (3415), Nāchangaon (3390), Selū (2745), Anji Mothī (2700), Sālod Hīrāpur (2570), Rasulābād (2529), Birul Akai (2405), Sāhur (2351), Māndgaon (2350), Rohnā (2340), Paunār (2276), Girar (2248), Waigaon Nipania (2230), Hingnī (2174), and Wādhonā (2090). The proportion of villages of this size to the total is the highest in the Province. Forty-two villages or 5 per cent of the total number contain between 1000 and 2000 persons, this proportion not being exceeded in any District and only equalled in Bhandāra. Only 187 inhabited villages contain less than 100 persons. Excluding towns the average village in 1901 contained 85 houses and 379 persons; the number of persons to a house was smaller than the average for British Districts, probably because the tendency of the joint family to split up and live separately is stronger in Wardhā than elsewhere

Remarks on large villages.

30. In explanation of the larger size of villages in Wardhā Mr. Rivett-Carnac remarked as follows:—'To each circle of ten or 'twelve villages, forming their common centre, is some place of 'rather higher pretensions than its neighbours, at which the 'weekly market is held. This is called the *kasbā*, and as some 'small amount of trade is carried on here, the population, not 'being limited to agriculturists, is more numerous than that of 'the adjoining villages. The *kasbā* perhaps originally owed 'its importance to some advantage of position which consti'tuted it a convenient place of rendezvous in troublous times.

'In days when a visitation from the Pindāris or some other 'lawless band from across the river was no very extraordinary 'occurrence, the agriculturists were obliged to flock together 'for purposes of mutual protection and defence, and, sacrificing 'convenience to safety, to take up their quarters at some 'central spot, perhaps at a considerable distance from their 'fields. Of late years, however, from many circumstances the 'tendency has been to concentrate trade at one or two noted 'marts. Thus though the number of good agricultural 'villages is large, those worthy of the name of towns are 'few, and the Wardhā valley presents the appearance of a 'succession of fine villages, closely dotted together at regular 'intervals.' Mr. Craddock remarks [1] that during the last few decades the tendency has been for the labouring population to emigrate to the large towns and to a small extent for the agricultural population to leave the *kasbā* or small town and settle in the village in which their lands are situated. For the cultivator's preference for living in the bustle of a small town, in its origin the outcome of necessity, is now a luxury, and as the struggle for existence becomes harder he is more and more ready to live near his land.

Growth of population.

31. A census of the District has now been taken on five occasions in 1866, 1872, 1881, 1891, and 1901. No transfers of territory have been effected and its area has remained the same throughout, the small differences at successive enumerations being due to corrections in survey. In 1866 the population was 344,000, and in 1872 it increased to 355,000 or by a little over 3 per cent. Even this increase was attributed partly to immigration from Nāgpur and Bhandāra, the natural growth of population having been retarded by the scarcity of 1869. In 1881 the population was 387,000 persons showing an increase of 9 per cent on 1872. This increase was only half the average for British Districts, and it was mainly due to immigration, the growth in population deduced from vital

[1] Nāgpur Settlement Report, para. 42.

statistics being less than $2\frac{1}{2}$ per cent. Of the population enumerated 23 per cent were born outside the District. The year 1878 was very unhealthy and the death-rate was over 70 per mille. The District was apparently suffering from scarcity due to the partial failure of the spring crops, and there were very severe epidemics both of cholera and small-pox. The vital statistics of this year were as unfavourable as if there had been a severe famine, the birth-rate being only 32 per mille. The year 1872 was also unhealthy, the number of deaths exceeding that of births. In 1891 the population was 401,000 showing an increase of $3\frac{1}{2}$ per cent on 1881, as against $9\frac{1}{2}$ per cent for British Districts as a whole. The increase deduced from vital statistics was, however, $6\frac{1}{2}$ per cent, and it was held that the figures of population had been affected by a temporary emigration to Berār for the spring harvest. The population of Arvī tahsīl increased by over 8 per cent, that of Wardhā by 2 per cent, and that of Hinganghāt by under 1 per cent. The increase in the Wardhā and Hinganghāt tahsīls was wholly due to the growth of the town population, that of the country showing a falling-off of nearly 1 per cent in each case. Between 1881 and 1891 the decennial birth-rate was 38 per mille or the lowest in the Province, while the death-rate was 32 or slightly less than the Provincial average. In 1901 the population was 385,000 persons, having decreased by 16,000 persons or 4 per cent in the previous decade, as against the Provincial figure[1] of $8\frac{1}{2}$ per cent. The results of the census were, however, very different in the three tahsīls, Wardhā showing a decrease of $3\frac{1}{2}$ per cent and Hinganghāt of 15 per cent, while the population of Arvī gained by nearly 5 per cent. The tahsīl figures of the two decades are thus of considerable interest as indicating a steady growth of prosperity and population in Arvī and a not less continuous decline in Hinganghāt. The former tahsīl grows the largest proportion of spring and the latter of autumn crops, while Arvī has until recently owing to its

1 For British Districts.

more undulating surface and large area of forest been less closely cultivated than Hinganghāt. The better outturns given by the autumn crops during the last decade or more, and the large profits reaped from the cultivation of cotton may be assigned as partial causes for the prosperity of Arvi, though the latter did not begin to operate until nearly the close of the period under review. Over the whole District the number of deaths exceeded that of births in every year from 1894 to 1897. Cholera was prevalent in all these years, and in 1896 an epidemic of small-pox also occurred. Wardhā was not severely affected by famine in 1897, and a considerable proportion of the death-rate of 60 per mille may be assigned to the immigration of starving wanderers. In 1900, however, the District suffered severely, and as appears to be usual in areas which have not recently undergone a famine the mortality was very high, the rate for the year being 90 per mille on the deduced population. The excess of deaths over births during the decade 1891—1901 was 22,000, while the census figures showed a decrease of population smaller by 6500 than that deduced from vital statistics. The difference may be attributed to immigration from the adjoining famine-stricken Districts of the Central Provinces in 1897 and from Berār in 1900. During the last three years a rapid development of population has taken place. In 1902 the birth-rate was 60 per mille, in 1903 50, and in 1904, 58. The total excess of births over deaths for the three years was 22,000, or 6000 more than the decrease of population during the previous decade.

Migration.

32. Just over 76 per cent of the population were shown as having been born within the District in 1901, this proportion being the lowest in the Province with the exception of Nimār. Of the 92,000 residents of Wardhā born outside the District, 29,000 came from Nāgpur, 12,000 from Chānda, 8000 from Bhandāra, and 30,000 from Berār. On the other hand, there is also a considerable amount of emigration from Wardhā,

12,000 natives of this District having been enumerated in Nāgpur and 4000 in Chānda, and a considerable number in Berār. These results are partly due to the temporary movements for the purpose of cutting the crops, the cold-weather immigration of labourers from the rice Districts of Chānda, Bhandāra and Bālāghāt for the cotton and juār harvests being a regular occurrence. While the labourers of Wardhā itself frequently go across to Berār, where wages until within the last few years of prosperity arising from the high prices of cotton have perhaps on the whole ruled higher.

Diseases.

33. The climate is warm and dry but fairly healthy, the hot season being on the whole the period during which the native population enjoy the best health. Ophthalmia is, however, prevalent during the summer months. The latter part of the rainy season and beginning of the cold weather form as usual the most unhealthy period, the mortality from fever and bowel-complaints being then at its greatest. Cholera usually appears in the rainy season, though in the year 1900 the epidemic began in April. The District suffers considerably from this disease, severe epidemics having occurred in eight years between 1870 and 1903, in each of which the number of deaths exceeded 1000. Cholera has never been absent for more than three years at a time during the above period, and from 1885 to 1897 there was no year in which some deaths were not reported. The year 1900 witnessed the worst epidemic when 5000 deaths, being equivalent to a rate of 13 per mille of the population, were recorded from this disease. About 3000 deaths occurred in 1878 and also in 1883. Small-pox appears to be endemic and has never been entirely absent in any year since 1870, the minimum number of deaths recorded being 5 in 1881. The worst epidemic occurred in 1878 when 3600 deaths were due to the disease, being equivalent to an annual rate of over 10 per mille. Next to this the years 1889 and 1890 witnessed the most severe epidemics with 1500 and 1000

deaths respectively. In six other years the number of deaths has been between 500 and 1000, while in sixteen years between 1870 and 1903 it has been under 100. The average mortality from fever between 1881 and 1890 was 14, and between 1891 and 1900 24 per mille. These statistics probably do not indicate much more than a varying accuracy of diagnosis, as fever usually includes a number of lung and other diseases. It appears, however, to be a reasonable deduction from the statistics that the mortality from fever is on the whole less than in the north of the Province. Plague appeared in the District in 1898, two years after the first outbreak in Bombay. The first epidemics at Wardhā and Hinganghāt were successfully stamped out by isolation and evacuation of houses. From this year till 1902 only a few imported cases were recorded, and then in 1903 the villages of Pulgaon and Rasulābād were again infected, the disease subsequently spreading to other villages and to Wardhā town. In 1904 the number of deaths recorded was over 1500, being equivalent to a rate of 4 per mille of population. The attitude of the people was excellent as compared with other Districts. Immediate evacuation was resorted to in every case and effected without difficulty or opposition. It was reported that the people went willingly to the camps, and those in the observation and health camps were not only content to stay there but were unwilling to leave on the closing of the camps.

Leprosy, &c.

34. Leprosy is common in Wardhā owing probably to the dirty habits of the large numbers of Mahārs and other impure castes. The total number of lepers in 1901 was 342 and the proportion 9 in 10,000 of the population as against an average of 4·4 for British Districts. The number of male lepers was more than double that of females. A certain number of cases of leucoderma or discolouration of the skin known locally as 'white leprosy' are as a rule wrongly returned as leprosy. The following conclusions of the Leprosy Commission may be quoted from the last Census Report. The disease usually

appears after the age of 15, and its duration was estimated at from 9 to 18 years according to the different forms in which it manifested itself. The Commission, though they considered leprosy an infective disease caused by a specific bacillus, and moreover also a contagious disease, were of opinion that there was no direct evidence to show that leprosy was maintained or diffused by contagion. The result of a number of cases in which persons had been eating and drinking from the same vessels as lepers showed that about 7 per cent only had become infected. Nor could heredity be considered as an important agent in the perpetuation of the disease, as only a small proportion of the children of leper marriages became lepers. The disease was in their opinion generally acquired *de novo* from the bacillus in a resting condition outside the human body, the surrounding circumstances and the constitution of the subject being favourable to its development. Such circumstances were, in their opinion, general poverty, the absence of sanitation, over-population and an unhealthy and moist climate. Leprosy usually appears among the lowest classes, though no class or caste of society is exempt. The figures for the Central Provinces show that women usually get the disease earlier in life than men. Leprosy is more frequent in the lowest castes, the proportion of cases among Dhobīs being 6 per 10,000, among Mānas 12, and among Mahārs 5·5. Kunbīs and Telis also show the high average of 6·5 and 8 per 10,000 respectively, these castes being numerous in the Marāthā Districts where the disease is most prevalent. The theory that leprosy was sometimes produced by the eating of fish has been discarded by the Commission. A Leper Asylum is maintained at Wardhā by the Free Church Mission, admission to the Asylum being voluntary. The numerical ratios of the blind, deaf-mutes and insane do not vary much from the Provincial average.

Occupation.

35. Of the total population 75 per cent are supported by pasture and agriculture as against the Provincial figure of 72½. Out of

these only 4500 or 1 per cent are shown as dependent on the provision and care of animals, this proportion being the lowest in the Province. Ten thousand persons or something under 2½ per cent of the population are returned under personal and household services, this number being about the same as the Provincial average. Indoor servants are somewhat more numerous than elsewhere Other occupations returned in some strength are fishermen and fish-dealers who number 4000 including dependents, oil-pressers 3000, vegetable oil being more commonly used for food in the Southern Districts than in the north, dealers in condiments and spices who number something over 2000, persons engaged in the printing trade 222, and collectors and sellers of drugs, gums, and dyes 867. As many as 136 persons (excluding dependants) are shown as medical practitioners without diploma, this number being exceeded only in Nāgpur. The manufacture and sale of textile fabrics supports 18,000 persons or over 4½ per cent of the population, 13,000 of these belonging to the cotton industry. Over 1000 persons are shown as supported by music, acting and dancing, and 2000 as engaged in religious services. Of these 133 are circumcisors, astrologers or horoscope makers, this proportion being the highest in the Province. The census statistics of 1901 showed 6228 persons supported by employment in factories of whom 4205 were actual workers. A report from the District in 1905 gave 6043 persons employed in factories.

Language. Marāthī.

36. The prevailing language of the District is Marāthī which was returned at last census by 79 per cent of the population, Wardhā having a higher proportion of Marāthī speakers than any other District in the Central Provinces. The Berāri dialect of the language was returned by nearly all the speakers of Marāthī at the census, though Dr. Grierson considers that the river Wardhā may be taken as the boundary between the Berāri and Nāgpurī dialects. Nāgpurī is, however, practically the same as Berāri, presenting only slight local variations

which intensify east from the Wardhā. 'Berāri should 'historically represent the purest Marāthī for Berār corre- 'sponds to the ancient Vidarbha or Mahārāshtra. The 'political centre of gravity, however, in after centuries moved 'to the west and with it the linguistic standard. Marāthī 'has a copious literature of great popularity. The poets 'wrote in the true local vernacular. The country was not 'invaded by the Musalmāns till a comparatively late period, 'and was more or less successful in repelling the invasion, so 'that the number of words borrowed from or through Persian 'is small. As Mr. Beames says, Marāthī is one of those 'languages which may be called playful, it delights in all 'sorts of jingling formations, and has struck out a larger 'quantity of secondary and tertiary words, diminutives and 'the like, than any of the cognate tongues. The most 'celebrated Marāthī writer was Tukārām or Tukobā, a con- 'temporary of Sivajī who wrote in the first half of the 'seventeenth century. His "Abhangas" or loosely constructed 'hymns in honour of the god Vithobā are household words 'in the Marāthā country.' [1]

Other languages.

37. It is a curious fact that Urdū is spoken in Wardhā by nearly 14,000 persons or a larger number than in any other District except Nāgpur and Nimār. Its speakers are mainly Muhammadans Hindi is spoken by 12,000 persons, probably consisting of Rājputs and other castes who have immigrated from the Northern Districts. The Bhoyars have a dialect of their own resembling Rājasthāni, while the Mārwāri dialect is returned by over 3000 Mārwāri Baniās. Nearly 40,000 persons are shown as speaking Gondī.

RELIGION.

Village gods.

38. The figures of religion show that Hindus constitute 86 per cent of the population, Animists 10 per cent, and Muhammadans 4 per

[1] The above description is from Dr. Grierson's chapter on Languages, India Census Report, 1901, pp. 315-316.

cent. The proportion of professed Animists is low in Wardhā as compared with other Districts, the forest tribes being found in small numbers and having generally adopted a form of quasi-Hinduism. The local religious beliefs are of the same rural and animistic type as over the rest of the Province. As usual each village has a number of godlings at whose shrines worship is offered on special occasions. Siva, or as he is here called Mahādeo, Devī, and Hanumān or Māroti are found in almost every village in the Marāthā country. Mahādeo is represented by a circular slab of stone with a groove cut on its surface and the *linga* or phallic emblem raised in the centre. A representation of his sacred animal, the bull Nandī, is usually placed before him. Sometimes he is surrounded by five gods, Ganpati, Shesh or the snake, Devī, Nandi or the bull, and Māroti or Hanumān. Mahādeo is generally worshipped on Mondays, and the moon is considered especially to belong to him as he is supposed to carry it on his forehead. Offerings of leaves of the *bel*-tree, rice, sandal paste and flowers are made to him and taken by the Guraos, the caste of village priests of Mahādeo. Hanumān or Māroti is represented by an image of a monkey coloured with vermilion, with a club in his hand and a slain man beneath his feet. He is principally worshipped on Saturdays so that he may counteract the evil influences exercised by the planet Saturn on that day. He is painted with oil mixed with vermilion and has a wreath of flowers of the cotton-tree, and *gugal* or incense made of resin, sandalwood and other ingredients is burnt before him. When a new village is founded Māroti must first be brought and placed in the village and worshipped, and after this houses are built.

Divinities of small-pox and cholera.

39. In the Marāthā Districts Devī is usually known under her form of Marai Mātā or the goddess of small-pox and is worshipped when some one in the house is suffering from this disease. In that case a member of the household goes and bathes the image of Devī early in the morning with water mixed with

nīm-leaves, and then brings the water back and sprinkles it on the body of the patient. Cooked rice and curds are offered to the goddess when the small-pox has subsided. Chickens and goats are also sometimes offered to her, Brāhmans letting these animals loose after they have offered them, while other castes kill and eat them. A well-to-do person distributes jaggery or the liquid refuse of sugarcane to every one whom he meets either at the shrine or coming back again ; or if his child is ill he may make a vow to distribute its weight in jaggery if it should get well again. Jaggery is selected because it is the cheapest material, but those who can afford it may offer refined sugar. They also make images of silver and offer them to Devī so that she may accept them and spare the child's eyes. Or they may offer a blank sheet of paper. This is offered when the child has fever and it is called *tao,* which is also the name of fever. Apparently therefore it is thought that the goddess will be deceived by the similarity of the name, and will accept the sheet of paper and remove the fever. Or another explanation may be that the patient's skin should remain as clear as the sheet of paper and should not be pitted by small-pox. Sometimes also little models of horses and carts are made and offered as the child's toys. Jarai Mātā is Devī as the goddess of cholera, and when cholera appears she is offered the *Barī Pūjā* or combined worship of the whole village. On the day when this is conducted nobody may enter or leave the village, and no agricultural work is done. One person assembles from every house and a small new cart is made, and in it are placed all articles offered in sacrifices as sandalwood, turmeric, rice, cocoanuts, almonds and lemons ; and things used by women for dress or in the house, as a box of red powder, a necklace of small beads, glass bangles, a small mirror, a necklace of palm leaves and a bottle of country liquor ; parched rice, baked gram and vermilion are also taken. The people first proceed to Devī's image and worship there, and afterwards go outside the village, and bury a goat

alive; they then throw all the offerings on the ground and leave the cart there, so that the goddess may take them and leave the village in the cart. This is done at night because children must not meet the procession, as if they do they will get cholera.

Other village deities.

40. Satwai is the goddess of child-birth. On the fifth day after a birth she is believed to visit the house and to write the destiny of the child on its forehead, which writing it is said may be seen on a man's skull, when the flesh has come off it after death. On that night some one must stay awake for the whole night, or if Satwai comes and finds everybody asleep she will take away the child. The child will get convulsions and die and this is looked upon as her handiwork. Satwai lives in a mango-grove outside the village, being represented by a stone covered with vermilion, and on the first day that the child can be taken out of doors, the mother goes with it to the grove accompanied by two or three friends and makes an offering of a cradle, a small pumpkin and other articles. Sometimes she spends the day in the grove with the child, taking her food there. Asrā is the goddess of water; she lives in tanks and wells, and is represented by a stone with vermilion on it. She is worshipped in the month of Ashārh (July), but she is not specially propitiated for rain. When there is a drought Mahādeo's temple is drenched with water, and Mahādeo is put in water and kept there for a week so that he may bring rain. When the Gonds wish to produce rain in a drought they bring the image of Bhīmsen from the jungles and put it in a pot of water. Then they proceed to the mālguzār's house and each woman pours a pot of water over his head. It is believed that this procedure will cause it to rain. Chānkhānwali is a godling who resides in mud forts, being located always in the south-western tower of the fort which he protects. He has a platform and a white flag which is renewed on the day of Dasahra when the mālguzār offers him a goat and other things. There is a

proverb "*Har burj men Chānkhānwali,*" which is applied to a man who always wants to have a finger in other people's business. Wāghoba is the wooden image of a tiger which is placed on the border of the village towards a forest, and is worshipped by the family of a man who has been killed by a tiger. Mahisāsur or the buffalo is also worshipped as a village god. Bahram is a deity of the lower castes. He is outside the village and is represented by an image of a man on horseback. He is propitiated by the Bhūmak or village priest with offerings of goats and chickens. No shrine is built to the sun-god, but every man worships him. Sunday or Raviwār is the day sacred to him and some people fast in his honour on Sundays, eating only one meal without salt. A man salutes the sun after he gets up by joining his hands and looking towards it, again when he has washed his face, and a third time when he has bathed, by throwing up a little water in the sun's direction. He must not spit in front of the sun, nor perform the lower functions of the body in its sight. The earth is also worshipped in various ways. A man taking medicine for the first time in an illness sprinkles a few drops on the earth in its honour. Similarly for the first three or four times that a cow is milked after the birth of a calf, the stream is allowed to fall on the ground. A man who is travelling offers a little food to the earth before eating himself. The water god is also revered; no one should bathe naked in a tank and on Diwāli day a lamp should be placed at each well, tank or river to propitiate the god, or somebody may be drowned.

The village priests.

41. The village priests are the Joshi, Bhūmak and Gārpagāri. The functions of the last are noticed later in this chapter.[1] The Joshi is usually a Brāhman and belongs to one of the local subcastes of Kānnava, Mādhyanjan, or Nārbadi. His post is hereditary and his duties consist in pointing out to the villagers the dates on which festivals occur, as the bulk of

[1] See para. 66, Minor Castes.

them keep no count of time, and in ascertaining auspicious days for important proceedings, such as entering a new house, setting out on a journey, commencing to till the soil, and sowing and reaping. For this he gets about 50 lbs. of grain a year on each plough in the village, besides small presents for private services. In Shrāwan (August) he commonly worships Mahādeo or Hanumān for a month. He also officiates at marriages, except in the case of Brāhmans, who employ priests of their own subcaste. The Bhūmak is usually either a Gond or a Dhīmar. He cleans the household vessels at a marriage ceremony and attends on Government servants who come to the village. Formerly he supplied the leaves for leaf-plates and the barber made them. But plantain leaves are now purchased or ready-made leaf-plates from Nāgpur. He worships the village gods twice a year in Chaitra (April) and on the Dasahra festival, offering them a cocoanut, and chickens and goats if provided by the mālguzār, and daubing them with vermilion for which all the tenants subscribe in order to retain their favour for the fields. Once a year before cultivation begins the Bhūmak offers a pig to Bhīmsen as the god of the Gonds, the old lords of the soil, the money being provided by the mālguzār. His services were formerly paid for by small contributions of grain or some rent-free land. But now many proprietors and tenants despise the village gods and will not give anything to the Bhūmak.

Festivals.

42. Rām Navamī or the 9th day of Chaitra Sudi (April) is the day on which Rāma was born, his birth having taken place at midday. Many people keep fast and eat only after the middle of the day. The festival called Māndo Amāwas comes off on the last day of Chaitra (April). A small plot of ground in front of the house is spread with cowdung, and on it a pole carrying a flag is placed and a small vessel of brass or silver and a garland of flowers are put on to it. It is said that on this day Rāma returned to Ajodhyā after 14 years'

banishment and the whole city was decorated with flags and bunting in honour of the occasion. The flag is therefore erected in commemoration of this event. A temporary shed called *mandwā* is made and a string of leaves is tied across it and it is worshipped. Cattle are tethered in it and fed there, and are washed and new cloths are put on their backs. The cultivator bathes early in the morning and goes to his field with his cattle taking a new plough and rope. There the feet of the cattle are washed with water, and rice and sandalwood paste are placed on their foreheads. The *bakhar* or plough is also worshipped and a mound of clods is raised in a corner of the field to represent the field god, and water, rice, flowers, turmeric and bread are offered to it. One *chapāti* is also offered to the plough. The bullocks are then yoked facing to the east and the plough is taken five times across the field. When the cultivator comes back, his forehead is touched with rice and turmeric on his arrival, the same being done to the cattle, while the farm-servant is fed with sweetmeats so that there may be a good crop. On the last day of Ashārh (July) the Bhūmak or village priest, who is a Gond or a member of a low caste, worships all the village gods and applies vermilion to them, while the villagers supply offerings of goats and chickens. The 15th day of Jyeshth (June) is observed as a festival by certain of the artisan castes. The Sonārs stop work for five days and worship their implements after washing them. The Sonār draws pictures of Devī on a piece of paper and goes round the village to affix them to the doors of his clients, receiving in return a small present. The Lohār drives a nail into the threshold, the iron nail being supposed to keep evil spirits from the house, while the Dhīmar throws his net over the villagers' heads, both receiving small presents in return. Other castes wash their lamps and put turmeric, oil and flowers on them, and put up pictures in honour of Devī and worship them. The festival of Nāg Panchamī takes place on the 20th day of

Shrāwan (August). A snake is made of earth or flour, or a representation of it is drawn on the wall or on paper, and milk and flowers are offered to it. The Mahārs or Mehrās make an image of a snake of flour cooked with sugar and water, and eat it.

The Polā festival.

43. Polā takes place on the 15th day of Shrāwan and is the special day for worshipping cattle. Their horns are decorated and backs painted with different devices, and bells and ornaments are hung on their necks. The yoke of the plough and wheels of carts are placed before the house and turmeric and *bel*-leaves are offered to them. In the evening drums are beaten and all the cattle taken outside the village to the shrine of Hanumān or Māroti. A rope is made of mango-leaves and stretched between two posts, and all the cattle are collected in a line. The mālguzār's cattle are then worshipped and to the horns of the oldest one pieces of wood are bound and torches tied to them; he is then made to break the rope and stampede back to the village followed by all the other bullocks. They are caught and taken to the mālguzār's compound and he distributes a pice each to the villagers. The next day the children go through the same sort of performance with toy bullocks made of wood. On Polā day a sister breaks a cucumber over her brother's back and from this day cucumbers begin to be eaten. Each householder hires a man and gives him an old earthen pot in which he places a little of all kinds of grain, a piece of iron, a copper coin, a few cowries and some resin. The man then goes all over the house and catches an insect of every sort that he can find such as flies, bugs and mosquitoes, saying as he does so 'Avaunt wretch.' He then takes the pot outside the village and breaks it, leaving its contents on the ground. This ceremony is believed to drive out evil spirits from the house for the year, and is analogous to the expulsion of demons and witches formerly common and still found in the remote parts of Europe.

44. Kājal Tīj on the 3rd day of Bhādrapada (September) is a festival of females. They fast for a whole day and night and should not eat or drink anything during that time. It is believed that a woman who drinks anything will become a crab in her next birth and one who eats sugar will become an ant. The observance of this festival is supposed to save married women from widowhood. During the night they keep a lamp burning, and next morning they go and bathe, and afterwards make clay idols of Mahādeo and Pārvatī and worship them. They also rub the lamp-black on their eyes as this is supposed to be lucky. The festival of Dasahra is observed on the 10th day of Ashvin or Kunwār (October). On that day the kotwār takes a buffalo to the mālguzār who makes a cut in its nose with a sword. Then the kotwār takes it round the village and collects gifts of grain from the tenants, and finally the buffalo is taken outside the village and slaughtered and its carcase given over to the Dheds who eat it. This ceremony is held in honour of Devī's victory over the buffalo, whom she slaughtered after a struggle lasting for the first nine days of Kunwār. Formerly the mālguzār used to kill the buffalo himself, but now he does not do so and sometimes refuses to give one for slaughter on the score of the expense. This was the day also on which Rāma conquered Rāwan, the king of the demons in Ceylon, and the mālguzār plants a flagstaff and flies a flag in honour of the occasion. The people offer leaves of the *bhosā* tree (*Bauhinia racemosa*) to each other as a substitute for gold, the reason being it is said because Ceylon was made of gold. They also go out of the village to see the *nīlkanth* or blue-jay which is an auspicious omen. The Diwāli festival is held 20 days after Dasahra on the 15th day of Kārtik (November). All classes light lamps in their houses in order that they may not be overlooked when Lakshmī, the goddess of wealth, passes over them in the night and distributes her gifts. Two days after Diwāli

Festivals. Dasahra and Diwāli.

women worship their brothers, putting rice on their foreheads, and this is supposed to save them from death; for on this day Yama, the god of death, was fed by his sister and he ordered that all men should follow his example. If a man has no sister he borrows one for the day and pays her something.

Festivals—Til-Sankrānt, Shivrātri, Holī.

45. The festival of Til-Sankrānt falls on the 12th-14th January and is the occasion when the sun passes from the southern to the northern hemisphere. All classes bathe in the morning after rubbing pounded til on their bodies, and during the day cakes of til are eaten. Children go about carrying cakes of it on their wooden horses On this day all married women young or old put on their best clothes and it is considered to be a special occasion for display. Cattle races are also held, the people of five or ten villages meeting together and racing their cattle in pairs. They are raced in *chhakrās* or light carts for 200 or 300 yards. The 21st day of Māgh (February) is called Champā Sashthī and is the special festival of Khandobā, a local incarnation of Mahādeo. This is especially observed by the Marāthās, who worship Khandobā and his companion the dog. On this day they will catch hold of any dog, and after adorning him with flowers and turmeric give him a good feed and let him go again. The Marāthās are generally kind to dogs. Wāghyas are the devotees of Khandobā, and on this day they sing songs in honour of him and are feasted and worshipped. From this day brinjals are first eaten. Shivrātri on the 28th day of Māgh is the festival of Mahādeo. Those who wish to observe it fully, fast for 24 hours and do not sleep for the whole period. It is supposed that they will thus obtain a better place in heaven. The Holī festival falls on the last day of Phālgun (March). A great bonfire is made and the men dance round it singing obscene songs Women do not participate in the Holī. The ashes of the fire are carefully preserved and are supposed to ward off the evil eye. Some Hindus observe the Muhammadan

festival of the Muharram by making *tāzias* or representations of the tomb of Husain. They carry a pole with a silver or golden horseshoe in tinsel fixed to the top of it, a man who is supposed to be possessed by Husain carrying the pole, while others hold it up by strings. The horseshoe is called Nāl Sāhib and is supposed to be a shoe dropped by Husain's horse.

Hindu sects—Mānbhaos and Lingāyats.

46. The Mānbhaos are a small sect of Hindus who practically form a separate caste. They are devotees of Krishna and one of their cardinal principles is to avoid the destruction of animal life. They do not even cut down trees or root up plants or pick leaves or flowers themselves. Some are householders, while others wander about begging. They make proselytes from among the better castes. They always wear black clothes and necklaces of *tulsī*-beads. The Lingāyats are a sect who are devoted to the worship of Siva, and they wear the *linga* or phallic sign in a silver casket round their necks; and as this is supposed to represent the god and to be eternal, they are buried and not burnt after death, because the *linga* must be buried with them and must not be destroyed in the fire. The dead are buried in a sitting posture with their faces towards the east. The Lingāyats are usually Baniās. The Jangams are the priests of the Lingāyats, and when one of them is buried the Jangam stands over his grave until he is given a present which must not be less than R. 1-4. The Jangams are also divided into two groups, celibate and married. The former are professional beggars and wear ochre-coloured clothes. They ring a bell on approaching a house to beg and blow a conch-shell on leaving it, this being considered to bring good fortune on the householder.

Muhammadans.

47. Muhammadans number nearly 15,000 persons, of whom about 1200 live in each of the towns of Arvī and Wardhā. They own 53 villages, principally in the Arvī tahsīl. They have

immigrated both from Northern India and from Hyderābād. A portion of Wardhā was included in the Mughal empire and a number of villages in the District have Muhammadan names. Owing to their long contact with Hindus, the Muhammadans of this part of the country are tolerant and display no religious prejudice.

The Khojas.

48. The Khojas are a special sect who are partly Hindus and partly Muhammadans and belong to Gujarāt. They were originally Hindus (Kshattriyas) and the term Khoja is a corruption of 'Khwāja' meaning 'lord,' 'teacher' or 'superior,' which they received on their conversion to Islām from their Pīr Sadr-ud-dīn, a Sūfi in the Punjab, about 500 years ago. He was connected with the present leader, the Agā Khān. Khoja or Khwāja seems to be the translation of the Rājput title Thakkar or Thākur, and in support of this it is to be noticed that in Hālār or north-east Kāthiāwār, Khojas are still addressed by this title.[1] The Khojas are all Shiahs. Their leader is the Agā Khān of Bombay who is regarded as a prophet and high priest and whose birthday they celebrate as their principal festival. Each member of the congregation brings some food and this is auctioned and the proceeds go to Sir Agā Khān. When dying the members of the sect also leave money to him and believe that this will procure them forgiveness of sins. They have a special house of prayer of their own called Jamāt Khāna at which both males and females attend worship. They have no images or idols, but a sacred book in Gujarāti called 'The Ten Incarnations of God.' They do not believe in the Korān. Their marriages are celebrated by the local chief or headman and they perform some of the Hindu ceremonies.

Christians.

49. Christians numbered 146 in 1901, of whom 32 were Europeans, 14 Eurasians and 100 Native Christians. The number of

1 Bombay Gazetteer, Vol. IX, Part II, p. 30, and also Punjab Census Report, 1891, p. 308, and Barodā Census Report, 1901, p. 496.

Native Christians increased by 50 during the preceding decade. A Mission of the United Free Church of Scotland was established at Wardhā in 1890 by the Rev. Dugald Revie in connection with the Hislop Mission at Nāgpur. A dispensary and church were built and opened in 1895, and a Leper Asylum in 1896, which was located in an old *sarai* granted by the municipality. A hospital with accommodation for indoor patients was subsequently constructed. Vernacular schools have also been started at Wardhā and two other villages by the Mission. Wardhā is in the Anglican Diocese of Nāgpur and is visited by a Chaplain. It is in the Roman Catholic Diocese of Nāgpur.

CASTE.

Principal Castes.

50. The most numerous castes in the District are Kunbīs constituting 20 per cent of the population, Mahārs or Mehrās 15 per cent and Gonds and Telis 10 per cent each. The cultivating castes of good status are the Kunbīs, Marāthās, Mālis and Ahīrs, and among those of lower status Telis, Bhoyars and Dhangars. The Gonds are practically the only forest tribe, though there are a few persons called locally Bopchīs who are in reality Korkūs. Kunbīs and Brāhmans are the largest proprietors with 450 and nearly 400 villages respectively, while next to them come Baniās with 123 villages, Marāthās 99, Rājputs 60, and Muhammadans 53. Kunbīs are the best cultivators and next to them Bhoyars. The population is mainly of Marāthā extraction, but the Bhoyars are a caste who have immigrated into Wardhā from Betūl, and the District has a sprinkling of several other Hindustāni castes as well as of a few who belong to the Telugu country.

Brāhman.

51. Brāhmans number about 10,000 persons or 3 per cent of the population, and are thus not very strong numerically though they are the largest proprietors. They are nearly all of the

Deshasth subcaste and still talk of the Poona country as their *desh* or home. The local Deshasths formerly considered themselves more orthodox than their brethren of Poona, refusing to marry with them and subjecting new arrivals from the west to a period of probation before admitting them to the community. This feeling has largely vanished though marriages are still infrequent. The rules of caste are gradually being relaxed and Brāhmans may smoke cigarettes and drink soda water without incurring a penalty. The case of persons who have gone to England has raised a dispute in the caste, some persons desiring to eat with them, while others refuse to do so. The younger and educated Brāhmans have in some cases shown a tendency to abandon their caste observances and adopt European customs. These things are nominally done in secret and the elder members of the caste wink at them, fearing that if they attempted to impose the proper penalties for them an open schism might arise. Persons who marry widows are, however, put out of caste and other Brāhmans refuse to eat with them. Many Brāhman families bear the titles of Pāndia and Deshpāndia, these being the names of officials who under the Marāthā administration kept the accounts of the land revenue and answered more or less to the present patwāri and *kānungo* or *wāsil-bāki-navīs*. The *kamaishdār* or head officer of a pargana was also usually a Brāhman. These officials took advantage of their position to confer the Patelī right or headship of villages on many of their relatives, and this fact accounts for the number of villages now owned by Brāhmans. A local subcaste of Brāhmans called Kalankī also exists in Wardhā, as to whom it is related that their ancestors had become very friendly with some Muhammadan governor and at his bidding they made images of cows out of *ghī* and flour and cut them up. This proceeding was only less sinful than killing a real cow and other Brāhmans therefore refused to eat with them and they were called *Kalankī* or 'branded.' Other members of

the caste have now begun to eat with them though they still marry among themselves. When the successor in office of Sankar Achārya, the spiritual head of the Saivite Hindus of all India, who lives at Sringeri in Madras, visited Nāgpur some two or three years ago, it is believed that the Kalankī Brāhmans submitted a petition to him that they might be allowed to marry with other Brāhmans, and that he acceded to it. But intermarriage is not known to have taken place.

Rājput.

52. The number of Rājputs in the District is only about 3000, but they own 60 villages. They are frequently the descendants of Rājput officers who came to Nāgpur to take service in the army of the Bhonslas. As such men did not usually bring their families with them, they came to marry women of other castes and thus a local subcaste has grown up who continue to marry among themselves and are called Pardesīs or foreigners by the Marāthā people. The fact that the term Pardesī is applied to Rājputs has led some members of other low castes coming from the Northern Districts to give out that they are Rājputs, and instances are known of pseudo-Rājputs in Wardhā who have been ascertained to belong to quite a low caste as Khangār. Some Gaharwār Rājput families still retain their connection with the members of their sept in Northern India and arrange their marriages there. Otherwise the Wardhā Rājputs are divided into the Rūpvansi, Rājvansi, Sūrajvansi and Alkolī septs. None of these except the Sūrajvansi are known in Northern India. The Sūrajvansis practise hypergamy with the Rūpvansi and Rājvansi septs, taking daughters from them in marriage but not giving their daughters to them. The Wardhā Rājputs have adopted several Marāthā customs in their marriage ceremony. They permit the marriage of first cousins which Rājputs in Northern India would consider as akin to incest. In the marriage ceremony the girl is first married to a sword or dagger and then to the bridegroom. They pay a

bride-price as the number of marriageable girls is smaller than that of boys. This is called *hundā* and may amount to Rs. 200. In Northern India Rājputs usually pay a price to the bridegroom, but the reverse is the case in Wardhā, probably because they are immigrants and the number of unmarried boys and men is therefore in excess. The men are tattooed with figures of the sun from whom they trace their descent, and the women with representations of Krishna. The Rājputs are usually cultivators, but some are private servants and a few are landowners.

Baniā.

53. The Baniās or Wānis as they are called locally in Marāthī number about 6000 persons or 2 per cent of the population and own 123 villages. They may be divided into the two classes of Mārwāris, and Lingāyats or those from the south. The Mārwāri Baniās are comparatively recent immigrants, and have been attracted by the opening for capital following on the construction of the railway and the development of the cotton industry. Most of the ginning and pressing factories of the District belong to them, and they now prefer this more profitable method of investing their capital to the ownership of villages, and frequently dispose of the latter as soon as they come into their hands. One or two of the local Mārwāris are large capitalists. The Lingāyats are properly a sect devoted to the worship of Siva but have now developed into a caste, and the majority of those in the District are Baniās. They were originally immigrants from Hyderābād or the Carnatic and usually speak Telugu. They permit the remarriage of widows. The District also has a sprinkling of Saitwāls, who are Jains by religion and are apparently Marāthā Baniās or Wānis who have been converted to Jainism and therefore form a separate subcaste. Their chief Gurū lives in Poonā and they wear Marāthā clothes. Like the Lingāyats they permit widow-marriage.

54. The Kunbīs are the regular agricultural caste of the District, forming a fifth of the whole population and are also the largest proprietors, owning some 450 villages. Under Marāthā and perhaps Gond administration the Kunbīs usually filled the office of Deshmukh or collector of the revenue for a circle of villages. The Patels or headmen of villages were also generally Kunbīs. The principal subcastes found in the District are the Tirole, Wāndhekar, Khaire and Dhanoje. The Tiroles are the most numerous and are found in large numbers in all three tahsīls. The families who held the hereditary office of Deshmukh, which conferred a considerable local position, were usually members of the Tirole subcaste, and they have now developed into a sort of aristocratic branch of the caste, and marry among themselves when matches can be arranged. They do not allow the remarriage of widows nor permit their women to accompany the marriage procession. Some of them say that they were originally Rājputs and derive their name Tirole from a place called Therol in Rājputāna, whence they say their forefathers migrated to these parts, and taking to agriculture gradually became merged with the Kunbīs. The Wāndhekars rank next to the Tiroles in position and some of them also held the office of Deshmukh. The Dhanojes are those who took to the occupation of tending *dhan*[1] or small stock, and they probably have some connection with the Dhangar or shepherd caste whose name is similarly derived. Their women wear cocoanut shell bangles as the Dhangar women do. The Kunbīs eat fowls and drink liquor but not to excess. They have a great religious veneration for cattle, and if the bone of a cow or ox is placed even by accident on a Kunbī's house, the owner is temporarily excluded from caste. The Kunbī is a firm believer in spirits and ghosts and always takes care to propitiate them in order to avoid their displeasure. When the annual season for the

Kunbī.

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1 *Dhan* properly means wealth, *cf.*, the two meanings of the word 'stock' in English.

worship of ancestors comes round in the month of Kunwār (September), he diligently calls on the crows, who represent the spirits of ancestors, to come and eat the food which he places ready for them, and if no crow turns up, he is disturbed at having incurred the displeasure of the dead. He changes the food and goes on calling until a crow comes, and then concludes that their previous failure to appear was due to the fact that his ancestors were not pleased with the kind of food he first offered. In future years therefore he changes it and puts out that which was eaten until a similar contretemps of the non-appearance of crows again occurs. The Kunbī, as becomes a sturdy cultivator, consumes large quantities of food, and is especially fond of chillies. The following description of the Kunbīs is worth reproduction.[1] 'The Kunbī is a 'harmless inoffensive creature, simple in his habits, kindly 'by disposition and unambitious by nature. He is honest, 'ignorant of the ways of the world, and satisfied with his 'lot, however humble. His passions are not strong, he is 'apathetic and takes things easily, is never elated with suc-'cess, nor is he readily prostrated by misfortune. He is 'patient to a fault and shows great fortitude under severe 'trials. He is a thorough conservative and has a sincere 'hatred of innovation. He cherishes a strong love for his '*watan* (hereditary holding and rights), and whenever any 'trivial dispute arises in connection with these he will fight 'it out to the very last. He will often suffer great wrongs 'with patience and resignation, but his indignation is aroused 'if the least encroachment is made upon his personal '*watandāri* rights, though they may yield him no profit but 'happen on the contrary to be a tax upon his purse. If 'the regular place be not assigned to his bullocks when 'they walk in procession at the Polā feast, or if he has 'been wrongfully preceded by another party in offering 'libations to the pile of fuel that is to be kindled at the

1 Berār Census Report, 1881, p. 111, footnote, quoting from a paper called 'Notes on the Agriculturists of Aurangābād.'

'Holī, the Kunbī at once imagines that a cruel wrong has 'been done him, and his peace of mind has been disturbed: 'The Kunbī's domestic life is happy and cheerful; he is an 'affectionate husband and a loving father. He is a stranger 'to the vice of drunkenness and in every respect his habits 'are strictly temperate. He is kind and hospitable towards 'the stranger, and the beggar never pleads in vain at his 'door. We cannot however accord to the Kunbī the merit 'of energy. Industrious he is, he rises early and retires 'late; in the hottest time of the year he works in the fields 'under the burning rays of the sun; at other seasons he 'has often to work in the rain, drenched to the skin; he is 'to be seen in the fields on a bitterly cold morning protected 'only by his coarse country blanket. Thus his life is one 'of continued toil and exposure. But while admitting all 'this, it cannot be denied that he works apathetically and 'without intelligent energy of any kind. The Kunbī women 'are very industrious and are perhaps more energetic than 'the men. Upon them devolves the performance of all the 'domestic duties, and for a part of the day they are also 'employed on light field work, and those of the poorer classes 'frequently also find time to gather a headload of either fuel or 'grass, which they carry to their own or any other adjoining 'village for sale. From these hardly acquired earnings they 'purchase salt, oil, and other necessaries for household use, 'and a little opium, a minute quantity of which they invaria-'bly administer to their children as a narcotic. Indeed the 'Kunbī woman takes an honest pride in supplying opium to 'her children from her personal earnings. The women work 'as hard as the men, and fortunate is the cultivator who is 'blessed with a number of female relatives in his family, for 'instead of being a burden, their industry is a steady source 'of income to him. With a heavy load on her head and an 'infant wrapped up and slung to her back, the Kunbī woman 'of the poorer class will sturdily tramp some six or seven 'miles to market, sell the produce of her field there, and from

'the proceeds buy articles for household consumption; she 'will then trudge back home in time to prepare the evening 'meal for the family.' It may be noted that with the development of the cotton industry, the Kunbī of Wardhā is becoming much sharper and more capable of protecting his own interests, while with the assistance and teaching which he will now receive from Government, a decided improvement may be expected in his skill as a cultivator.

Māli.

55. The Mālis are also an important cultivating caste, their numbers in the District being about 17,000 or 4 per cent of the population. They hold 29 villages. Māli and Marār are identical terms. The Mālis chiefly raise vegetables and garden crops like the Kāchhis in the Northern Districts. They are less sturdy and dogged than the Kunbīs, and more easily bullied. The local subdivisions of the caste are the Ghāse, Kosre, Jīre, Baone, and Phūlmālis. The Ghāse subcaste are the most numerous and are distinguished by the fact that they grow and prepare turmeric, which the other Mālis decline to do. But they will not sell milk or curds an occupation to which the Phūlmālis, though the highest subcaste, have no objection. The Phūlmālis derive their name from their occupation of growing and selling flowers. The Baones are so called because they are immigrants from the Berār plain, which used to be popularly known as Bāwan-Berār because it furnished 52 lakhs of rupees of revenue as against 6 lakhs only obtained from the Jhādi or hill country. The same name is found among the Kunbīs, Mahārs, Dhobīs and other castes. The Jīres are so named because they were formerly the only subcaste who would grow cumin (*jīra*), but this distinction no longer exists, as other Mālis excepting perhaps the Phūlmālis now grow it. The Kosres may be immigrants from the country of Kosala, the old name of Chhattīsgarh. Their women have a curious practice of wearing silver bracelets on one hand and glass ones on the other.

56. The Marāthās are a military caste who were formerly soldiers in the Bhonsla army, for they have now settled down to other avocations, and besides owning and cultivating land are largely engaged in personal service and in Government service as peons and constables. A certain number of them are also moneylenders. The Marāthās are a fairly well-educated caste, 20 per cent of males having been returned as able to read and write in 1901, But they do not usually aspire to secondary education or to the higher appointments in Government service. The Marāthās were probably formed into a caste from the peasants who took up arms and followed Sivajī and his successors. They are believed to have been originally Kunbīs, with whom they still take food, but owing to their having adopted military service and furnished some of the ruling Marāthā families from their ranks, they have attained to a somewhat higher position. The Marāthas are divided into the *Chhānnava Kule* or 96 houses and the *Sātghare* or 7 houses. Each *kul* or house is exogamous and a member of it must not marry any one belonging to his own house. The 7 houses are the highest social group and include the Bhonsla family. They intermarry with the 96 houses, but the Bhonsla usually arrange their marriages with some one of the 7 houses. Besides these there are some local subcastes who occupy a somewhat lower position and do not marry with members of the 7 houses and 96 houses or the Marāthās proper. The former allow the remarriage of widows, while the latter do not. The Marāthās proper also observed *pardā* as regards their women and will go to the well and draw water themselves rather than permit the women to do so. Their women wear ornaments only of gold and glass, and not of silver or any baser metal. The men assume the sacred thread at their marriage and wear it afterwards. Most of the Marāthās will, however, eat fowls and drink liquor. The men wear a *pagrī* or turban wound round with cloth twisted into little ropes. They also have large earrings of a thin hoop

Marāthā.

of gold with a pearl in the holes of the ears. Many Marāthās wear beards, probably in imitation of the Rājputs.

Ahīr.

57. The Ahīrs or milkmen and graziers number 15,000 persons or 4 per cent of the population. They now own only six villages in spite of the fact that they are supposed to have been formerly dominant in the District. The caste are called locally Gaolī and Gowāri. The Gowāris are lower than the others and have one branch called Gond-Gowāri, who are probably the descendants of Gonds who have taken to keeping cattle, or of the unions of Ahīr and Gonds. The Gowāris themselves say that the Gond-Gowāris are the descendants of one of two brothers who accidentally ate the flesh of a cow. The Gowāris take food from the Gaolīs, but the latter will not accept it at their hands. The Gowāris do not employ Brāhmans at their marriage and other ceremonies, but an elder of the caste officiates. They allow widow-marriage, and if the husband is a bachelor, he is first married to a swallow-wort plant or a copper ring. When a death occurs the family of the deceased are not allowed to resume free intercourse with the caste people until the elders have taken the principal member to the bazar; there they purchase rice, vegetables and other food, and then returning feed him at his house. If he is a cultivator he must also be taken to his field, where he is, as it were, inducted into it by the caste committee. After this the family may mix with the caste as before. It is considered a very great sin for a Gowāri to have left a rope round a cow's neck when she dies. The women wear bracelets of metal on their right arm and glass bangles on the left one, and they also put spangles on their foreheads in contradistinction to other Marāthā women who use *kunku* or powder. The Gowāris are simple and poor and the saying is '*Kahe rān men, khai pān men*' or 'He lives in the forest and eats off plates of leaves.' The only notable family belonging to the caste in the District are the Gaolī

Bhoyar.

58. The Bhoyars are a cultivating caste who have immigrated from the north through Betūl, which is now their headquarters. In Wardhā they number about 9000 persons or 2 per cent of the population and own 15 villages, while many are also substantial tenants. They live principally in the Arvī tahsīl, the Kāranjā tract of which is locally known as Bhoyar-pattī. The Bhoyars are of a light colour and have good features, and are strong and hardy; but they are locally considered to be somewhat more than ordinarily timid, and to be considerable simpletons. According to their own story they are an offshoot of Ponwār Rājputs, and they speak a dialect somewhat akin to those of Rājputāna, but if they ever were Rājputs they have now abandoned all the customs and restrictions which distinguish high-caste Hindus. They eat fowls and drink liquor though they are not so much addicted to drinking in Wardhā as in Betūl. They do not employ Brāhmans in their marriage ceremonies, their own elders serving as priests. But two days before a marriage, they take some rice and juār to a Brāhman and ask him to consecrate it. At the ceremony these are mixed with turmeric and red powder and are placed on the heads of the couple, and the marriage is complete. Their period of mourning always ends on the next Monday or Thursday after the death. Thus a person dying on a Monday or Thursday is mourned for only on the day on which he dies while one dying on a Friday is mourned for four days. They permit widow-marriage. The Bhoyars are considered to be good cultivators.

Teli.

59. The Telis are the fourth caste in the District in point of numerical strength, numbering 39,000 persons or 10 per cent of the population. Their hereditary occupation is to press oil, but in Wardhā they have generally taken to cultivation They own only 29 villages and most of these belong to the Deshmukh family of Ashtī, whose tenure dates from the time of the Mughals. The local subcastes of the Telis are the Sao,

Yerandī and Ghan. The word Sao or Sāhu means a money-lender, and the members of this subcaste have taken to cultivation or moneylending and eschewed the oil-press, on which account they consider themselves superior to the others. A Brāhman may go to a Sao Teli's house, but he will not enter that of an ordinary Teli. Their women wear silver bangles on the right arm and glass ones on the left. The Ghan Telis are so called because they use the *ghan* or country oil-press; and they are divided into the Ekbaile and Dobaile according as they use one or two bullocks respectively to turn it. These two groups take food with each other, but do not intermarry. The Yerandīs, so named from the castor oil plant, formed a separate subcaste as being the only Telis who will press castor. Their women leave off wearing a *cholī* or breast-cloth after the birth of their first child, and have nothing under the *sāri*, which however they fold double. The Telis permit widow-marriage and have a curious custom for propitiating the first husband of the widow. Blood is drawn from a goat at the new bridegroom's house and the widow's great toe is immersed in it, this ceremony being supposed to have the effect of laying his spirit. The Telis are considered to be persons of ill omen when seen by anyone setting out on a journey. The traveller who meets a Teli as he starts will, if possible, postpone his departure, and if this is not practicable will proceed with the conviction that some misfortune will befall him. The Teli is a great talker. 'Where there is a Teli there is sure to be contention.' He is very close-fisted, but sometimes his cunning overreaches itself. 'The Teli counts every drop of oil as it issues from the press, but sometimes he upsets the whole pot.'

Dhangar.

60. The Dhangars or shepherd caste number about 6000 persons. They have numerous subdivisions indicating that they have immigrated from different parts of the country, as Barādi from Berār, Kānore from the Kānarese country, and so on.

The Dhangars take food from Kunbīs and the Dhanoje Kunbīs may have originally been Dhangars. Their occupation is to breed goats and sheep and weave coarse country blankets. They always keep sheep-dogs for the protection of their flocks. On the Diwāli day the Dhangars worship an ant-hill as they believe that the original goats and sheep came out of an ant-hill when it was ploughed over by a cultivator, and that Mahādeo created the first Dhangar to tend them. They have the *gharjamai* or *lamsenā* custom by which the suitor for a girl serves her father for a period of from two to five years before he obtains her in marriage.

Gond.

61. Gonds number 40,000 persons or 10 per cent of the population and are the most numerous caste next to Kunbīs and Mehrās. The Gonds have never held the large feudal estates in this District of which they were formerly in possession in most other parts of the Province, and which have been perpetuated in the Southern and Eastern Districts in the existing zamīndāris. Only one village is now held by a Gond. They are scattered all over the District and have generally taken to settled cultivation. They are good farm-servants being honest and hard-working. Many of them are employed in the cotton-ginning and pressing factories and mills, and a few also as constables, jail warders and forest guards. Among themselves the Gonds still retain according to the census returns their own Dravidian language, though for intercourse with Hindus most of them must necessarily be acquainted with a broken form of Marāthī. Some primitive customs also remain. In Arvī it is said that a marriage is celebrated on the heap of refuse behind the house, the heads of the bridegroom and bride being knocked together to complete it. The women of the two parties stand holding a rope between them and sing against each other to see which can go on longest. Previous to the marriage the bride is expected to weep for a day and a night, this custom being intended to signify her unwillingness to leave her family and

being probably a relic of the system of marriage by capture. The bride is bathed in turmeric and water a day or sometimes two days before the marriage and has to keep her wet clothes on until the ceremony is performed. This custom may perhaps be expected to assist her in producing the conventional expression of distress. Both the bride and bridegroom go round to the houses of friends in their respective villages and are bathed in their clothes and given food. In the marriage ceremony as performed in Arvī, the couple go five times round a post of *sāleh* timber placed in the street, and then enter the marriage shed holding each other by the little finger. Each places an iron ring on the little finger of the other and the marriage is complete. The Gonds believe in the reappearance of the dead, and if a mark such as a discoloration of the skin appears on his hand the Gond says that his ancestor has come back and gives a funeral feast to lay his spirit. The Ojhās are the priests of the Gonds, while the Pardhāns are their musicians and play at their weddings. They are considered lower than ordinary Gonds, and will take food from them, though the Gonds will not take it from Pardhāns. Hindus consider the Pardhāns to be impure but not ordinary Gonds. They explain this by saying that they formerly had a Gond king and they clearly could not consider him impure. Whereas the Pardhāns have never been rulers or owners of land and so have obtained no rise in status. The Gonds are divided into two sections according as they worship six or seven gods. These marry with each other.

Kolām.

62. The Kolāms are a local subdivision of Gonds apparently belonging to the Telugu country as they speak a dialect of Gondī mixed with that language. They have some distinctive customs. They live outside the village and have a reputation for thieving and they do not refuse to eat cats, dogs or monkeys. Their marriages are attended by a regular struggle for the possession of the girl between the two parties. The Kolām's dwelling-house is of the most meagre, and the whole family

have to sleep together without privacy. A Kolām does not visit a friend's house in the evening as he would be suspected, in such an event of coveting his neighbour's wife. The Kolāms will not sell dead-wood for fuel.

Mahār.

63. The Mehrās or Mahārs, also known as Dheds, constitute 15 per cent of the population. Dhed is more or less a nickname meaning according to one writer 'Any low fellow.' The Mahārs were, there is little doubt, originally a forest tribe like the Gonds, but were reduced to complete subjection, and like the Chamārs allotted the position of village drudges, by the Hindu immigrants. The touch of the Mahārs is considered to be impure and they live in a hamlet by themselves outside the village. They are tenants, labourers and village watchmen and also weave coarse country cloth. Only two villages are held by Mahār mālguzārs. They are divided into a number of subcastes of whom the Somvansis or 'Children of the moon' are the highest. The Dhārmik subcaste are the descendants of illicit unions, and the name is satirical, meaning 'virtuous.' The Mahārs eat fowls, pork and beef and remove the skins of dead cattle, but they may not touch a dead dog or cat on pain of temporary exclusion from caste. A Mahār is sometimes held to be defiled even if a litter of puppies or kittens should be born in his house. They retain the custom by which the expectant bridegroom serves for his wife. At the marriage the right foot of the bridegroom and the left one of the bride are placed together in a new basket. An elder of the caste joins their hands and throws rice over them and this completes the ceremony.

Māng and Chamār.

64. The Māngs are another impure caste who are native musicians, and make brooms, corresponding to the Basors of the Northern Districts, while their women act as midwives. They also castrate cattle and other Māngs are *saises* or grooms, jugglers and thieves. They have a subcaste called Pindāri who are the descendants of the old freebooters. Under native rule

the Māngs were the public executioners. The Mahārs and Māngs have a longstanding feud, and do not, if they can help it, drink of the same well. It is said that it was formerly the proudest moment of a Māng's life when he could execute a Mahār. In their marriages the Māngs must always have a horse for the bridegroom to ride on and if they cannot borrow one must postpone the marriage. The sight of a Māng riding on a horse is gall and wormwood to the Mahārs who worship that animal, and this fact, inflaming their natural enmity, formerly led to riots between the castes. The other castes whose touch is considered to be impure by Hindus are the Basors or bamboo-workers, Kaikāris or basket-makers, Chamārs, Dhobīs, Kumhārs and Mehtars. The Chamārs have two subdivisions, the Dohars and ordinary Chamārs. The Dohars are the lower and cure the skins of dead animals, while the Chamārs work up the leather. The Dohars also make leather thongs, which the Chamārs sometimes refuse to do.

Criminal Classes.

65. The criminal castes of the District are the Bhāmtas, Māngs, Kaikāris, Kolāms and the wandering Rohillas, which term includes in Wardhā Afghān pedlars and gangs of Baluchis. These classes at least have a bad reputation, but in many cases their propensity to crime has decreased if not vanished, and they have settled down to respectable callings. The Bhāmtas are called in Bombay 'Uchhlā' or 'Lifter,' and this is also the name of a subcaste of the Māngs. The Bhāmtas were formerly notorious thieves, but many of the caste are now engaged in the cultivation of hemp, from which they make ropes, mats and gunny-bags. It used to be said in Wardhā that a Bhāmta girl would not accept her suitor until he had been arrested not less than fourteen times by the police, when she considered that he had qualified as a man. But this saying is naturally not to be taken as a simple statement of fact. The Bhāmtas were very clever in adopting disguises, and dressing as members of another caste. They would

keep to one disguise for years, and often travelled hundreds of miles entering and stealing from the houses of the class of persons whose dress they adopted, or taking service with a merchant or trader, and, having gained their employer's confidence, seizing an opportunity to abscond with some valuable property. Sometimes two or three Bhāmtas would visit a large fair, and one of them being dressed as a Brāhman, would mingle with the crowd of bathers and worshippers. The false Brāhman would notice some ornament deposited by a bather, and meantime himself entering the water and repeating sacred verses, would watch his opportunity and spread out his cloth near the ornament, which he then caught in his toe, and dragging it with him to a distance as he walked away, buried it in the sand. The accomplices in the meanwhile loitered near, and when the owner discovered his loss, the false Brāhman would sympathise with him and point out the accomplices as likely thieves, thus diverting suspicion from himself. The victim would follow the accomplices as they made off, and the real thief meanwhile dug the ornament out of the sand and escaped at his leisure. A Bhāmta rarely retained stolen property on his person while there was a chance of his being searched and was therefore not detected. They showed considerable loyalty to one another, and never stole from or gave information against a member of the caste. If stolen property was found in a Bhāmta's house, and it had merely been deposited there for security, the real thief came forward. A Bhāmta was never guilty of housebreaking or gang-robbery, and if one took part in such an offence he was put out of caste. He never stole from the body of a person asleep. He was, however, expert at the theft of ornaments from the person. He never stole from a house in his own village and the villagers frequently shared directly or indirectly in his gains. The morality of the Bhāmtas is according to tradition very low. The Rohillas as the people call them, the term probably including Afghāns and Baluchis, do not now visit the

District so much as formerly. Their method was to sell cloths and other articles at exorbitant prices and tempt people by giving them a year's credit; if at the end of that time the money was not paid they extorted it from their debtors by threats and violence. They also made small cash loans at enormous interest. A number of Rājputs and others from Northern India are employed by landowners and money-lenders in the capacity of bullies or duns to collect debts and payments of rent.

Minor castes.

66. Dhīmars number nearly 9000 persons or 2 per cent of the population. Their proper occupation is that of fishermen, but many have now taken to cultivation; they generally grow melons on the banks of rivers. This is also the occupation of another small caste called Dāngris, whose name is derived from *dangrā* a water-melon, and who are apparently an off-shoot of the Kunbī caste, from whom they will take food. The Dāngris are now, however, lower than the Kunbīs, in accordance with the usual rule that castes who grow vegetables and fruit rank somewhat beneath ordinary cultivators. The District contains a considerable variety of the religious mendicant castes as Gondhalī, Gurao, Jangam, Mānbhao, Gārpagāri, Bharādi and Wāghya. The Jangams and Mānbhaos have already been noticed. Guraos are the priests of the village temples of Mahādeo and they take the offerings made to the deity which Brāhmans refuse to accept. They also distribute the trifoliate leaves of the *bel* tree (*Aegle Marmelos*) on the day of Shivrātri, and during the month of Shrāwan (July-August), and for this they receive presents from the cultivators. They rank somewhat above Kunbīs and style themselves Shaiva Brāhmans. The Gondhalīs dance the dance of Devī. They play on the *chondkā*, an instrument consisting of a hollow drum carrying a single piece of wire stretched on a stick and on the *sambal*, a circular double drum with a body of iron, wood or earthenware. The Bharādis are the worshippers of Bhairon, and they also

carry a drum and wear a black thread round their necks. The Wāghyas are people who have been dedicated to Khandobā before they were born, their mothers having previously been childless and having consequently vowed that if they should have a child they would give it to Khandobā. They carry a little bag round their necks containing turmeric; the bag is usually made of tiger-skin, and it is from this practice that they derive their name of Wāghya. The former custom was to vow that if a child was born the father or mother would be swung. An iron hook was inserted in the back of the person to be swung and he was tied to the village post and swung round four or five times. The turmeric kept in the bag was then applied to the wound, which quickly healed. The poorer Wāghyas become religious mendicants and the richer ones worship Khandobā at home. But every Wāghya must beg from not less than five persons on every Sunday of his life. The Wāghyas must also make a pilgrimage to Jejhūri near Poona, the headquarters of Khandobā. Another practice formerly followed with children who were Wāghyas was to take them up to a high tree near Mahādeo's cave in Pachmarhī. The child was thrown down from the top of the tree, and if it lived it was called a Rājā of Mahādeo, while if it died happiness might confidently be expected for it in the next life. The Wāghyas beat a big drum at the festival of Khandobā. They put turmeric on their foreheads from the bag round their necks and when a person meets a Wāghya, the latter gives him a little pinch of the turmeric to put on his forehead. If the child who has been vowed to Khandobā in this manner turns out to be a girl, she is called Murlī and becomes a prostitute at a temple. The Gārpagāris are really village servants and their function is to keep off hail, for which they were formerly rewarded with a contribution from the cultivators. Latterly, however, the people have begun to grow sceptical of the Gārpagāri's efficiency and he has fallen on evil days. Some of them have taken to cultivation and others make ropes and spin

newār thread. When a hailstorm threatened the Gārpagāri stood naked before Māroti's shrine with a sword in his hand, with which he indicated to Māroti the direction in which the storm should be deflected, muttering prayers and incantations the while. If it became more threatening he worked himself into a frenzy and slashed his wrists with the sword pouring out the blood before Māroti. Sometimes his wife and children stood naked with him before the shrine and he would wound them also and threaten Māroti that he would kill them unless the storm passed over so that their death would lie at Māroti's door.

SOCIAL LIFE AND CUSTOMS.

Description of a village. Houses and furniture.

67. An[1] ordinary village in the Wardhā District contains between 70 and 80 houses or some 400 souls. The village generally lies on a slight eminence near a *nullah* or stream, and is often nicely planted with *imlī* (tamarind) or pipal trees. The houses are now generally tiled for fear of fire and their red roofs may be seen from a distance forming a little cluster on high-lying ground, an elevated site being selected so as to keep the roads fairly dry, as the surface tracks in black-soil country become almost impassable sloughs of mud as soon as the rains have broken. The better houses stand round an old mud fort, a relic of the Pindāri raids, when on the first alarm of the approach of these marauding bands, the whole population hurried within its walls. The mālguzār's house now usually stands inside the fort. It is an oblong building surrounded by a compound wall of unbaked bricks, and with a gateway through which a cart can drive. Adjoining the entrance on each side are *baithaks* or rooms for the reception of guests, in which constables, chuprāssis and others are lodged when they stay a night in the village. *Kothās* or sheds for keeping cattle and grain stand against the walls and the dwelling house is at

[1] The following description of a village was furnished by Mr. A. K. Smith, C.S.

the back. Substantial tenants have a house like the proprietors, of well-laid mud, white-washed and with tiled roof. Each of the large tenants will have a comfortable house of this description with a yard front and back and the necessary equipment of cattle-sheds and outhouses. The poorer ones have a single-roomed house with thatched roof and verandas on each side closed in by bamboo screens. The married couples sleep inside, the room being partitioned off if there are two or more in the family, and the older persons sleep in the verandas. Gonds and Mahārs will have a separate quarter or *muhallā* of their own called Mahār Peth and Gond Peth. In the middle of the village by the biggest temple will be an old pīpal tree shadowing the usual *chabūtra*, which answers to the village club. The respectable inhabitants will meet here while the lower classes go to the liquor-shop nearly every night to smoke and chat. The mālguzār will frequently have meetings in his *baithak* consisting of the better-class tenants, the patwāri, school-master and village shopkeeper. The village is sure to contain two or three little temples of Māroti or Mahādeo. The stones which do duty for the images are daily oiled with butter or *ghī* and a miscellaneous store of offerings will accumulate outside. Outside the village will be a temple of Devi or Māta Maī (small-pox) with a heap of little earthen horses and a string of hen's feet and feathers hung up outside. The little platforms which are the shrines of two other village gods will be found in the fields or near groves. There will be two or three wells one of which is set aside for the low castes, and a place for washing clothes and bathing in the stream. Grain is kept in large baskets or *dholīs* made from stalks of the tūr plant, the stalks being first soaked in water and then woven. The baskets are coated with earth inside and out, and are kept in the house, veranda or compound, a little grass awning being erected over them when they are kept outside. Only the most well-to-do mālguzārs have their sets of cooking and eating vessels

entirely of brass, and with others some are brass and some earthenware. Nearly everyone has one brass *lotā* or cup and a brass dish, and with the poorer classes nearly all the other vessels are of earthenware. The furniture consists of a few stools and cots. Mālguzārs and substantial tenants usually have a *rengī* or light cart for travelling about.

Names of villages.

68. Many of the names of villages have a meaning. The large number of Muhammadan names as Alīpur, Afzalpur, Fatehpur and others is noticeable and is a relic of the period when a considerable part of the District was included in the Mughal Empire. Among villages named after trees or plants may be mentioned Chārgaon from the *achār* tree, Chīchghāt from the tamarind, Erandgaon from the castor oil plant, Kāndegaon from *kānda* an onion, Palāsgaon from the *palās* tree (*Butea frondosa*), Sindī from the date-palm, Wadgaon from the *bar* or banyan, Mirāpur from *mirā* pepper, Lasanpur from *lahsan* garlic, Karla from *karelā* a vegetable. A few villages are named after deities as Chandrapur from *Chandra* the moon, Rudrapur from *Rudra* or Siva, and Ambāpur from *Ambā* or the mother (Devī). Some are named after animals as Mendakdoh from *mendak* a frog, Bachhrāpur from *bachhrā* a calf, Dhāmangaon from the *dhāman* or water snake, Ghodegaon from the horse, Harankhuri from the *haran* or black-buck, Kolhāpur from *kolhā* a jackal, and Undīrgaon from *undīr* a mouse. Among miscellaneous names may be mentioned Deolī or Dewalgaon a temple, Juwādi from *jua* a yoke, Kāpurwādi from *kāpur* camphor, Chikhlī from *chīkhal* mud, Mungāpur from *mūnga* coral, Kanchanpur, the golden village, and Junewāni the old village.

Foods and clothes.

69. Most people eat three times a day, cold *chapātis* of juār being eaten at the early morning meal, and grain, pulses, vegetables, and some relish as chillies, or pickles of mango or lemon at the others. Juār is the favourite food in the Marāthā country, and is eaten both raw and cooked. The

raw pods of juār were the provision carried with them on their saddles by the marauding Marāthā horsemen, and the description of Sivaji getting his sustenance from gnawing at one of these as he rode along is said to have struck fear into the heart of the Nizām. It is a common custom among large tenants and mālguzārs to invite their friends to a picnic in the fields when the crop is ripe, to eat *hurdā* or the pods of juār roasted in hot ashes. A specially delicate variety of the grain called *wāni* is sometimes grown for entertaining these parties. *Chapātis* of juār are made much larger than those of wheat and weigh about half a pound each. Juār is sometimes also eaten boiled like rice. Tenants cannot afford milk, but drink butter-milk and they both smoke and chew tobacco and use it as snuff. The better classes eat betel-leaves and failing them areca-nuts. Men usually wear a *pagrī* or turban of red or white cloth, or a *dupattā* of tasar silk or soft Madras cloth. They have a *bandī* or short coat or a *kurtā* or shirt buttoning at the throat for ordinary occasions and an *angarkhā* or long coat for full dress. In the house men wear only a shirt and *dhotī* or loin-cloth and a cap. The higher castes scarcely ever go with their heads bare except for eating and bathing and frequently wear a nightcap for sleeping in. It is a bad omen to be seen with one's head uncovered because everyone bares his head when a death occurs. A woman will have two *lugrās* or long cloths covering the body for a year's wear and four *cholis* or breast-cloths. They have one silk-bordered cloth for special occasions. A woman having a husband must not wear a white cloth with no colour in it as this is the dress of widows. A white cloth with a coloured border may be worn. Cultivators generally wear shoes which are open at the back of the heel and clatter as they move along.

70. Mr. Smith describes the village population as follows:—

The village population.

'In an ordinary village the population 'would be nearly all cultivators and

'agricultural labourers with perhaps a schoolmaster, a 'patwāri, and possibly a retired Babu or other Government 'official to represent the learned professions; a few shop- 'keepers and dealers from among the trading classes and a 'sprinkling of rogues and religious mendicants. The mālgu- 'zārs or proprietors are usually Kunbīs or Brāhmans; the 'proprietary body consists of three or four householders 'distantly related to one another and probably at feud among 'themselves. This standing feud among the mālguzārs 'generally comes to a head when a new lambardār or mukad- 'dam is to be chosen (laborious and ungrateful tasks for 'which there is always an eager competition), when a dis- 'pute about land culminates in some sort of suit, and above 'all at annual religious festivals, especially Polā, when the 'principal resident takes a leading part in the proceedings. 'The dispute as to who is the principal resident always leads 'to some sort of action at law, generally beginning in a com- 'plaint to the police of dacoity, or attempted murder, which 'when contemptuously rejected by the local police takes the 'form of cross-complaints of some serious offence. The 'complaint is generally whittled down to common assault, 'tried by the nearest bench of Honorary Magistrates and 'compromised just before the preparations for the next simi- 'lar festival are beginning. After the proprietary body come 'two or three shopkeepers and moneylenders, Baniās (Wāni) 'or Mārwāris, and the great body of tenants. The tenants 'will be about equally divided between Kunbis, Mālis and 'Telis, with perhaps a few Marāthās and low-caste Brāhmans, 'one or two Mahārs and Gonds and the like, and possibly a 'family of Musalmāns. Below the tenants come a number of 'labourers, principally Gonds and Mahārs with a few mem- 'bers of higher castes, who will get about four or five rupees 'worth of grain a month as pay from their masters. This 'grain, eked out by the proceeds of pig, hen and goat-keep- 'ing, and with the flesh of an occasional dead bullock, keeps 'the labourers in a condition of comparative comfort. All the

'persons above detailed are dependent either on growing or 'dealing in farm produce for their living. There remain the 'village servants who are supported by a grain contribution '(varying in amount and fixed by immemorial custom) from 'the tenants. In return for this they render such profession-'al services as he requires. The usual village servants 'are the Dhobī or washerman, the Barhai or carpenter, 'the Lohār or blacksmith, the Nai (Mhāli or barber, the 'Bhūmak or priest of the village gods, who is now said also 'to make leaf-plates, the Joshi or village priest, and the Gār-'pagāri a person whose business it is to keep off hailstorms. 'The practice of paying the village artisans by the job for 'services performed is now tending to supersede the customary 'annual contributions. The Kotwār or village policeman '(generally a Mahār or Māng) receives a regular cash pay-'ment, and is on a slightly different footing as a sort of Gov-'ernment servant. The *tout ensemble* of the village will in-'clude a suitable number of women of every age clad in dark 'blue and red *sāris* with a lot of ugly silver jewellery, a 'swarm of half-naked children and unhealthy looking dogs, 'hens and goats, and an occasional cow or calf wandering 'about. All these people of whatever caste or race have 'what they call a *gaon nāta* or village relationship, which is 'somehow connected in their minds with the idea that truth-'fulness except in the village is neither to be desired nor ex-'pected.' Thus in a case brought into court they will lie freely without considering that they have done anything amiss, while in an inquiry held in the village itself, with the members of the community listening to them, they feel an obligation to speak the truth. Frequently the members of the village even of different castes address each other by terms of relationship, calling members of the elder generation father or mother and those of the younger son or daughter. This is only an indication of the principle of ethnology that the village is an expansion of the joint family living together, and that it was the fact of this living together and not the

actual connection by blood which led to the growth of the primitive idea of relationship. The whole village will join in celebrating the Polā, Dasahra, Simgā (Holī), Diwālī, Nāg Panchamī, and Rām Navamī festivals and the bonds of caste are undoubtedly a little relaxed at such times. For months in the year, the visit of a stranger will be the rarest event, and year in year out the curious, miscellaneous, quarrelling, but self-contained community known as a village will rub along in the same fashion as it has done for centuries past, affected to a much less extent than is commonly supposed by changes of administration or even by the continuous and wasting wars to which this country was formerly so long subjected.

Marriage.

71. Marriages in Wardhā are arranged by the parents of the parties direct and not through the barber and Brahman as in the Northern Districts. The marriage of girls usually takes place at an earlier age in the Marāthā Districts than in other parts of the Province, girls being married before they are 10 and boys before they are 15. The father of the boy accompanied by one or two friends goes to perform the *mangnī* or 'asking ceremony,' and if the proposal is accepted he washes his daughter-in-law's feet. Another important difference in the procedure is that there is no marriage-post or *khām* round which the couple walk, but a small raised platform called *bahulā* on which they sit while rice covered with turmeric is thrown over them. Women accompany the marriage procession among all castes. The expenditure on marriages consists in the presents of clothes to the parties and the feasts given to the caste, but the boy's parents incur large expenses as they have to give ornaments to the girl. After marriage the bride makes short visits to the husband's house at intervals, but he is not supposed to cohabit with her until she attains maturity. When this happens the bridegroom's parents are informed and they then go and bring the girl to their house where in the case of the higher castes the *hom* ceremony is performed, while the lower ones give a feast On this occasion the bride's

father presents the couple with *godai*, a present consisting of cooking utensils, bedding and a bed to start them in life. Such presents are given among the higher castes and also by Kunbīs, these proceedings taking place at the bridegroom's house and not at the bride's as in the Northern Districts.

Widow-marriage

72. Brāhmans, Rājputs, Komtis and Sonārs do not permit the remarriage of widows and Marāthās and Tirole Kunbīs of good standing also discountenance it. A widow must not marry her deceased husband's younger brother as the latter regards her as his mother, in contradistinction to the Northern Districts where this practice, known as the Levirate, is in common usage. The marriage of a widow may take place either at her own house or at that of the new husband. It always takes place during the dark fortnight of the month and only widows can participate in the ceremony, it being unlucky for a married woman to witness it. One of the elderly widows replaces the glass bangles on the bride's wrists, which were broken at her first husband's death and she puts on the new clothes which the bridegroom has given to her. She is then seated on a wooden plank in the court-yard and in front of her is another plank on which a *supāri* or areca-nut is placed. This represents the spirit of the deceased husband. The new husband takes a dagger in his hand and after applying its point to the nut, kicks this off the plank with his right toe, in signification of the fact that the connection of the widow with her first husband has been severed. When the marriage takes place at the widow's house, the nut is buried outside the village on the boundary line before the couple start for their new house, so that the spirit of the deceased husband may be laid to rest and may not harass the widow. The practice of keeping women is not uncommon and the issue of such irregular unions are called Vidurs or Krishnapakshīs. Vidur was a person figuring in the Hindu heroic poems, being the son of Vyās, the compiler of the Mahābhārata and the founder of the Vedānta philosophy, by a Sūdra slave-girl. He

was termed 'The Wisest of the Wise' and gave advice both to the Kauravas and the Pāndavas. The derivation of the term Krishnapakshī is uncertain, but is probably from *Krishna* dark and *paksh* fortnight and means one born during the dark fortnight of the month. There are Vidurs of several castes as Brāhmans, Jangams, Mālis, Marāthās, Kunbīs and Telis. Each set forms a separate community the members of which as a rule marry among themselves. The Brāhman Vidurs are in their dress and behaviour like real Brāhmans, but the latter formerly would have nothing to do with them. Now, however, that some Vidurs have been educated and have obtained positions in Government service this exclusiveness has begun to disappear and Marāthā Brāhmans will take water from a Vidur in a good position.

Birth ceremonies.

73. When a woman is pregnant for the first time her husband's relatives invite the caste-fellows to a feast in honour of the happy event. On this occasion the woman is given new clothes to wear, all of them green including the bangles. Women of the Māng caste serve as midwives in Wardhā. Children are named on the 12th day, the mother inviting her women friends; the name is settled either by the mother's relatives or a Brāhman, and the child is placed in a cradle and rocked to and fro by the mother, after which the name is announced. A small tinsel image of Devī is tied round the child's neck and left there for two years, after which it is thrown away. When a child is born in an inauspicious moment a special ceremony is performed to avert ill-luck. The child is placed between two winnowing fans and a new thread is passed round them several times to bind them together. A cow is then made to come and lick one of the child's limbs. This is called Go-Prasau or 'Birth from a cow,' and is considered to remove the ill-luck attaching to the birth. Apparently the ceremony originally was meant to be symbolical of an actual birth from a cow, the child being tied between the winnowing fans to make it look

something like a calf. Similar symbolical ceremonies of birth or adoption have been recorded in many parts of the world. Till this has been done the father is not allowed to see his child's face as it is considered that to do so would cause his death. A woman who has borne a child for the first time must wear a blue thread round her left ankle when she goes out, to avert the evil eye, as otherwise barren women might look on her with envy and the result might be to transfer her fertility to them while she herself would become barren. Similarly small children must not be allowed to go out of the house neatly dressed without making a dot or line of lamp-black on their foreheads, to avert the evil caused by the envy of childless persons and others. While a man who has recovered from a protracted illness must also tie a blue thread round his left ankle when he goes out, as otherwise his enemies or evil-minded persons might say "So he has recovered after all" with the effect, unless he were thus protected, of causing a fatal relapse.

Death ceremonies.

74. When a man dies his corpse is bathed and sandal-wood paste applied to it. The corpse of a married woman is dressed and all her ornaments are put on, being taken off when she is laid on the pyre. When the corpse is laid on the bier a white sheet is put on a male and a red sheet on a female. After the cremation, the mourners bathe and go to the house of the deceased where they chew *nīm* leaves and spit them out of their mouths to signify that the dead person is as completely lost to them as the *nīm* leaves, and then after visiting Māroti's temple go home. The lower castes as Telis, Koshtis and others drink liquor on their return from a funeral. Persons dying of small-pox or leprosy and pregnant women are always buried, and as already noticed the Jangams, Lingāyats and Mānbhaos bury their dead.

Amusements.

75. The cultivator's life does not contain much recreation, but as he has never experienced it, and spends all his time among

people who live precisely after the same fashion as himself, there is no reason for supposing that he feels his existence to be dull or empty. Amusements of a kind, however, he has. Many villages have a small *akhāra* or wrestling-house, the floor of which is spread with soft loose earth in which young men and boys wrestle in the evenings, usually discontinuing the pastime after they are 30 years old. The cattle races have been already mentioned. On festivals the village has a dance, the performers taking arms and moving backwards and forwards, while one sings a song and the others follow him beating small sticks as an accompaniment and adopting their movements to the rhythm. Another comic dance is performed for women. A man dresses in women's clothes and pretends to be a young girl, dancing and at the same time gives a humourous narration of a girl's life, marriage and motherhood. In the evening the men sometimes collect at Māroti's, Mahādeo's or Ganpati's temple and sing *bhajans* or sacred songs to the accompaniment of drums and cymbals. Some of them are so stirred by the singing that they get up and dance and jump about. *Kīrtan* is a sort of discourse or sermon which is delivered in a temple on festival days. Everybody attends it, and the *Hardās* or preacher delivers a discourse which may be instructive or humourous, interspersing it with quotations and verses. He is accompanied by one or two men with cymbals, who apparently play them when he recites verses. This sort of discourse may go on for hours and at the end of it a lamp is waved before the god, and the people clap their hands and depart. Occasionally the villagers act a piece which may be written by the local schoolmaster and is sometimes satirical, taking off the local officials. Clay masks are sometimes used. Travelling dramatic companies now visit Wardhā and people come in from the country to see their performances. Cheap hand organs and harmoniums are purchased by those who are well-to-do, and accompaniments to native songs are sung on them. A village which has a schoolmaster may be in touch

with the outside world as he may receive a copy of a native newspaper sent round to several subscribers and he will read its contents to the better-class tenants assembled at the village proprietor's *baithak*. Otherwise the evening assembly is enlivened only by the news brought by a wandering constable or peon, or by the account of some member of the community who has had to visit the District or tahsīl headquarters and relates his experiences. A favourite game among boys is called *chendu* and is a sort of rounders, the boy who is in hitting at a ball of rag with a stick while the others stand round, and if the ball is caught he is put out and has to go and field. Girls have a game called *bāhuli* which is played in the month of Shrāwan (August). Two cloth dolls are made, male and female, and their marriage is celebrated, a feast being afterwards given. Education has made considerable progress in the District and the people do not as a rule object to sending their children to school. But there is as yet very little female education. Each of the three tahsīl towns Wardhā, Arvī and Hinganghāt has a public library and reading room, at which daily papers are subscribed for and books are also available for issue, and these institutions are well attended in the evenings. English games such as tennis and cricket are played in towns. Bicycles are not used as yet in the interior, but most young men in towns have them if they can afford it.

Pilgrimages.

76. A pilgrimage to some holy shrine is a common event in the life of a Hindu. The Wardhā people either go to Rāmtek in the month of Kārtik (November) or to Mahādeo's hill at Pachmarhī in Poush (January). Some people go to the tomb of Bābā Farīd at Girar in the month of Chaitra (April). An auspicious day for starting is fixed by the Brāhman, and is usually a Monday, Wednesday or Saturday. Certain events are unlucky for the start of a pilgrimage or any other important journey If one sees a Teli before starting, the journey must be given up for that day, and to see a widow or a one-eyed man is very unlucky.

On the other hand to see a corpse being carried past as one has started or is just starting is auspicious, as it should insure complete success. It is similarly lucky to see a woman bringing pots full of water, or a sweeper. The reason for the sight of a sweeper being lucky, is believed to lie in an old story of some king of Delhi who was importuned by many claimants for some important post, and at last he resolved in despair that he would give it to the first person he saw after waking the next morning. The first person he saw was naturally the sweeper who was cleaning the room, and who therefore got the appointment. Aged persons generally go on pilgrimages as it is believed that this act will obtain the remission of their past sins, and widows also frequently go, being induced to do so in part probably by the hard life they lead at home. Younger members of the family frequently accompany the elders to take care of them, in case they should get ill or die. To die on a pilgrimage to a holy place is, however, very meritorious. When the pilgrims return they halt near the temple of Māroti outside the village and cook their food, offering a cocoanut to Māroti as a thanksgiving for their safe return. Their relations on hearing of their arrival go out to meet them with music and the party then returns to the village singing songs in praise of the god whose shrine they have visited. It must be remembered that a pilgrimage was in former times a much more arduous and hazardous undertaking than it now is, and that then a party would frequently not return at all or not without the loss of some of its members, the routes to the sacred places being strewn with the bodies of pilgrims who had succumbed to cholera or to the dangers of the road. After the return of the pilgrims a day is fixed for the distribution of the *Tīrth* or holy water brought in a sealed copper vessel from the place of pilgrimage. The friends of the family are assembled and the inevitable Brāhman makes offerings to the water and repeats sacred verses. The water is then distributed, a few drops going to each guest, who sips the water with great reverence holding it in his right palm.

LEADING FAMILIES.

77. The principal families of the District are those bearing the old titles of Deshmukh and Deshpānde, which have already been explained in the chapter on History. The name of the office has by long usage now become a surname or title. Deshpāndes are usually Brāhmans and Deshmukhs Kunbīs. The duties of a Deshmukh are thus recited in a *sanad* given to the Ashtī family by Aurangzeb :—'(*a*) To keep the ryots pleased; '(*b*) To look to their prosperity and to increase the 'Government revenue; (*c*) To realise the revenue and pro-'tect the rights and privileges of all ; (*d*) To keep under control 'the habits of debauchery, the use of intoxicating drugs and 'gambling and to supervise persons of bad character ; (*e*) 'Not to realise anything beyond the legitimate amount of 'his remuneration.' The Deshmukh thus combined the functions of collecting the revenue and advancing the well-being of the cultivators with those of a magisterial officer. The Deshpānde's duties corresponded to those of the Mughal *kānungoes*. Deshmukh families are most numerous in the Wardhā tahsīl and usually occupy the position of village proprietors. The best known are those of Kāranjā and Wādhonā, Ashtī, Nāchangaon, Sālod, Wadner, Khangaon and Girar and the leading Deshpānde families are of Palārgaon, Ashtā and Ashtī. Brāhmans and Kunbīs are the leading proprietors, and Baniās and Marāthās are the only other castes holding a considerable number of villages. Baniās have over 120 of which about 25 belong to Rājā Gokul Dās of Jubbulpore, and Marāthās 99, of which some 50 are held by the Bhonsla rulers of Nāgpur. There are also a few Rājput proprietors holding about 60 villages altogether. A notable characteristic of the leading families of Wardhā is that many of their representatives are very well educated Several have obtained degrees in Arts and Law, and have actually taken up the practice of the legal profession, while others have passed the preliminary University examinations.

Leading families—General notice.

Brāhman families.

78. The leading Brāhman families are all Marāthā Brāhmans. In the Wardhā tahsīl the Deshpānde families of Palārgaon and Ashtā are the most prominent among these. The former own some 23 villages in Wardhā and Nāgpur, mainly acquired by their late representative, who also enjoyed a political pension in place of *rusūm* allowance. The Ashtā family own some 30 villages mainly in the Hinganghāt and Nāgpur tahsīls. The Deshmukh family of Paunār is an important one, but they hold only 4 villages, with some revenue-free plots. They are also in receipt of a political pension. In Arvī tahsīl the Deshpānde Brāhman family of Ashtī claim to have held from the time of Jahāngīr. They have now split up into several branches, possessing in the aggregate some 50 villages. The Deshmukh families of Kāranjā and Wādhonā have 12 and 34 villages respectively. Both trace their origin to one Gangādhar Joshi who accompanied Rājā Raghujī Bhonsla in the battle of Khardā fought in 1795 between the Marāthās and the Nizām in Ahmadnagar District, when the Nizām's army sustained a disgraceful defeat. Gangādhar's son Bālāji was appointed Sūbahdār of Jubbulpore, and he himself was given the Deshmukhī of Kāranjā and Kondhāli. On the annexation, a political pension and some revenue-free lands were conferred on the family. The descendants of Bālāji, the Sūbahdār of Jubbulpore, took up their residence at Wādhonā and form another branch of the family. This Deshmukh family is the best educated in the District. The Dongre family of Ashtī is also an important one, their present representative being a minor. His estate consisting of about 40 villages is managed under the Guardians and Wards Act. In Hinganghāt tahsīl the most important Brāhman family is that of Wadner. Chimnāji Deshmukh, grandfather of the present proprietor, owned over 40 villages in the Central Provinces and Berār and his estate was valued at Rs. 6 lakhs. His son, however, was addicted to gambling and lost the property in Wardhā, which has passed to Rājā Gokul

Dās. The proprietor of Khangaon also belongs to this family.

Rājput families.

79. Among Rājputs the principal family is that of the Gaharwār Rājputs of Māndgaon. The estate was formerly under the Court of Wards and a large balance was handed over to the present proprietor Balirām Singh when it was relinquished, but he has spent this and also got into debt. He is a man of very charitable tendencies and maintains six *sadāvarts* or places where a day's food is given to any traveller who requires it. The Khairgaon family in Hinganghāt tahsīl, who own 16 or 17 villages, also claim to be Rājputs, but this may be doubted.

Baniā families.

80. Among Baniā families the most important is that of Rai Sāhib Rekhchand Mohtā[1] of Hinganghāt, who is a Mahesrī Baniā belonging to Bīkaner. His father came from Bīkaner as a poor man but left property worth about Rs. 10,000, which Rekhchand by the display of keen business capacity has increased to an estate now estimated at about Rs. 50 lakhs. He has contributed considerable sums to the Wardhā waterworks and other objects of public utility. Seth Bachhrāj of Wardhā, the representative of Hīra Lāl Rāmgopāl of Bombay, is another prominent member of the Baniā community. The Bedkar family of Hinganghāt are Jain Baniās coming from Bombay Presidency. The family have been settled in Wardhā for about a century and were formerly much more prosperous than they now are.

Kunbī families.

81. The principal Kunbī families are the Deshmukhs of Nāchangaon and Sālod. The present representative of the Nāchangaon family is a minor and his estate is under the Court of Wards. He owns 12 villages. The Sālod family own 9 villages. The Meghe family of Suklī, Bargaon and Sindī own about 25 villages between them which they have held for a long period. The old Kunbī families have become much subdivided

[1] This gentleman died in 1906.

and their property has been split up among different branches, so that no important landlords other than those already mentioned now exist.

The Mukaddams of Ashtī.

82. The Mukaddams of Ashtī are a prominent family of the Teli caste. Their ancestor is believed to have come from the Deccan, and it is to his grandson that a *sanad* still in the possession of the family is said to have been granted by Shāh Jahān. In this paper, which is dated 1658 A.D., it is stated that 'From the 'old documents I (The Emperor) learn that Yesāji Mukaddam 'has been entrusted with the Desai (Deshmukhi) of the 'whole pargana of Ashtī and the Mukaddamship of other 'villages.' Ashtī pargana comprised at that time 372 villages on each side of the Wardhā so that Yesāji's charge was an extensive one. It is not clear what the functions of the Mukaddam were as distinguished from those of the Deshmukh, but it appears that the Mukaddam was responsible for the revenue when the headmen or mālguzārs could not pay it. Yesāji's family exercised some influence at the Court of Aurangzeb, and in later times the family received a grant of Rs. 10,000 annually for maintaining a small body of horse for the Bhonsla's army. On the annexation, some revenue-free land and a cash pension were awarded to them, but the latter has been gradually reduced on the deaths of successive representatives. The family is now split up and comprises 45 persons in eleven households. They hold 15 villages and a 9 annas share in Ashtī. Most of the members are now ordinary cultivators. The Mukaddams enjoy the exclusive privilege of planting *tandās* or *pān* gardens in Ashtī, and the custom is that nobody else may plant them without their permission.

Muhammadan families.

83. Among Muhammadans the principal family is that known as the Nawāb family of Ashtī. The ancestor of this family was Muhammad Khān Niāzi, an Afghān nobleman who was sent by the Emperor Jahāngīr as Mansabdār of Ashtī, and was charged with the duty of settling the country on either side

of the Wardhā through the agency of Mukaddams, Deshmukhs and Deshpāndes. He died and was buried at Ashtī in 1037 Faslī or 1627 A.D. and a handsome mausoleum was erected over his grave. In the Ain-i-Akbarī it is stated of him that he refused a title, saying that his name was Muhammad than which no better name existed. Ahmad Khān Niāzi succeeded him, and after administering the country for a considerable period died in 1651 A. D., a similar but smaller mausoleum being erected to him. The present representatives of the family have the title of Nawāb and hold five villages near Ashtī besides some revenue-free land granted for establishing the village of Ahmadpur and for building two mosques and a well. Another prominent Muhammadan is Kāzi Saiyid Muhammad Mājid Khān of Edlābād who belonged to Chānda, but inherited the right of maintaining the Girar shrine through his mother, the daughter of the last priest. Five villages were originally allotted by the Gond Rājā of Deogarh for the support of the shrine and the grant has been confirmed by the Bhonslas and the British Government. The estate yields an income of about Rs. 3000 a year and as much more is obtained from the offerings of votaries at the shrine.

Miscellaneous.

84. The Deshmukh family of Ashtī are Phūlmālis and are said to have come from the Deccan. According to tradition they were appointed by the Mukaddam family to administer Ashtī while the Mukaddams were absent at Delhi. They have now split up into several branches of which the principal one holds 14 villages besides a share of Ashtī, some revenue-free land and a political pension granted in lieu of the Deshmukhī allowance. Another branch of the family holds 4 villages. The Deshmukhs of Girar are of the Gaolī caste and are believed to have formerly been dominant in this part of the country. The present representative is treated with some deference in Girar and takes precedence on festival occasions in memory of the position held by his forefathers.

CHAPTER IV.

AGRICULTURE.

SOILS.

Kāli and Morand.

85. Nearly the whole area of the District consists of a thin covering of black or dark brown soil over a sheet of trap rock. The soil varies in depth from ten feet to a few inches, the average thickness being about two feet. It is generally found intermixed with nodular limestone, the exposed fragments of which are collected and burnt for building purposes. The best soil in the District is found in the level tract lying along the eastern bank of the Wardhā river in the Arvī tahsīl. The best crops of cotton are raised from this land. The remainder of the Arvī tahsīl is hilly and undulating and contains the largest proportionate area of inferior soil. The north-east of Wardhā tahsīl is also hilly but the centre and south of Wardhā and nearly the whole of Hinganghāt consist of an undulating plain. Hinganghāt has the largest area of first-rate black soil. The following classes of soils were distinguished at the settlement of 1892—94. *Kāli*, rich black soil of first rate productiveness, is divided into two classes; first-class *kāli* covered only 1 per cent and second-class 10½ per cent of the cultivated area, the former being most common in the Arvī and the latter in the Hinganghāt tahsīl. The soil has wonderful powers of retaining moisture, and when the climate and drainage are suitable for autumn crops it is quite unsurpassed. Spring crops grown on it are sometimes not so good as those on brown soil, the reason being that it is such a severe strain on the bullocks to plough in *kāli* soil that it is insufficiently disturbed. As a result the wheat grown on it has often a very short straw. With a good quality of plough-

cattle, however, the soil can be well tilled. *Kāli* is a favourite soil for the spring pulses as lentils, peas and tiurā. *Morand* is a black or dark brown soil generally mixed with limestone grit. It differs from *kāli* in being composed of large particles which do not stick together so closely. Its clods are less, hard and when saturated it does not turn into fine mud while in dry weather it cracks less. This is the commonest soil in the District and was also subdivided into two classes occupying, respectively, 45 and 27 per cent and together 72 per cent of the cultivated area. This is the great wheat soil of the Waingangā plain. Both classes of *morand* will carry double crops in embanked fields. The area occupied by good black or brown soil is 90 per cent of the total under cultivation in Hinganghāt, 85 per cent in Wardhā and 72 per cent in Arvī.

Other soils and factors of value.

86. *Khardī* is a poor and shallow dark soil, mixed with sand. This extends over 12 per cent of the area in cultivation. *Bardī* or hilly land strewn with stones occupies 4 per cent, while *retāri* or regular sandy soil, and *kachhār* or alluvial land on the banks of streams are found in insignificant quantities. The above statistics indicate the high proportion of fertile land contained in the District. About 54 per cent of the whole land was classed as capable of growing wheat and 44 per cent as *mutfarikāt* or land on which wheat could not be grown. The selection of wheat as a standard crop is rather unsatisfactory in Wardhā, as an alternation of cotton and juār is considered a more profitable method of cropping over a considerable part of the District. Good land was, however, included in the *gohāri* or wheat class whether wheat had actually been grown on it or not. Of the remaining area, 4000 acres were classed as garden land, and 15,000 as *khāri* or manured by the drainage from the village site. The relative factors of value of the different soils when classed as wheat land in the ordinary position were *kāli* I 40, *kāli* II 36, *morand* I 32, *morand* II 24 and

khardī 14. When classed as minor crop land the above factors were lowered by a quarter to a third.

Position-Classes.

87. The following special variations of position were also recognised as increasing or decreasing the fertility of wheat land—*lawan* or low-lying land retentive of moisture; *pathār* or land lying high or on a slope and hence liable to dry up quickly; *wāhuri* or land cut up by water-channels or ravines; *rān* or land lying at a distance from the village and liable to damage from wild beasts; *bandhia* in the case of a field embanked with a small and *bandhān* of one with a large bank; and *abpāshi* if the field was irrigated. In the case of each of these positions the factor of value for the field was raised or lowered in a certain proportion. Low-lying land was valued at an additional rate of from 15 to 20 per cent and embanked and irrigated fields of from 25 to 33 per cent. In the case of high-lying fields the factor was decreased by 10 to 20 per cent, in those cut up by drainage by 20 to 33 per cent, and in those liable to damage from wild beasts by from 20 to 40 per cent. These distinctions of position were applied only to wheat land, and the only ones occurring with any frequency were *pathār* or high-lying land under which 132,000 acres or 13 per cent of the cultivated area were included, and *wāhuri* denoting fields cut up by drainage which covered 43,000 acres or 4 per cent of the total. Many of these fields lie in the vicinity of the Wardhā river. Embanked fields are practically not to be found in the District, and irrigation is applied only to vegetable and fruit-gardens. The latter were ggiven special factors of 40 to 50 when irrigated, and 20 to 32 when unirrigated, according to the nature of the soil. In the case of fields manured by drainage from the village site, the ordinary valuation was raised by 75 per cent in the case of the poorer and 100 per cent in that of the better soils. The District has very little regular rice land, and such as there is was valued at the rates adopted for minor crops. The fields in Wardhā are

generally of very large size, some containing from 30 to 50 acres, while the average area of a single field is not less than 15 acres. Large fields were frequently subdivided in classification according to the different soils they contained and the positions in which they lay.

STATISTICS OF CULTIVATION.

Proportion of area occupied.

88. Of[1] the total area of the District 182 square miles or 8 per cent are included in Government forest, 258 square miles or 11 per cent are classed as not available for cultivation, and 148 square miles[2] or 6 per cent as culturable waste other than fallow. The remaining area amounting to 1815 square miles or 11½ lakhs of acres and being equivalent to 75½ per cent of the total area of the District or 82 per cent of the village area is occupied for cultivation. The limit of cultivation has thus practically been reached and there is little scope for further extension. The highest proportion of area occupied is in the Hinganghāt tahsil, where it amounts to 88 per cent of the village area as against 86 per cent in Wardhā and 70 per cent in Arvī. At the settlement of 1892—94 over 90 per cent of the available area was occupied in the Sindi and Andorī assessment groups of Wardhā, and the Māndgaon, Hinganghāt, Pohnā, Wadner, and Wagholī groups of Hinganghāt. In Arvī the area of unoccupied land was still comparatively extensive, and in two of the hilly groups Dhāri and Kachnūr was less than half the total. Between the 30 years' settlement of 1862-63 and that of 1892—94, the increase in the occupied area was 14 per cent, and in the cultivated area excluding old fallow 17 per cent. A great part of the District was fully cultivate atd the 30 years' settlement, and in 11 out of 24 groups the occupied area advanced by less than 10 per cent during the period of

1 The agricultural statistics are for the year 1904-05. The area of the District here taken is that obtained by cadastral survey and is smaller by 24 square miles than the area according to professional survey.

2 Excludes old fallow which is included in occupied area.

settlement. On the other hand, in the south-east of Hinganghāt in the Girar and Korā groups, and over the whole Arvī tahsīl except the tract by the Wardhā river, a substantial quantity of arable land must have been waste at the 30 years' settlement, and in these tracts the expansion of cultivation averaged between 30 and 60 per cent. A comparison of these figures with those of the census returns of population shows that such increase of population as has occurred has been due to the extension of tillage to hitherto unoccupied tracts, while in those where the land has already for some period been fully cropped, the population shows a strong tendency to become stationary. While there are as yet no indications that the pressure of the people on the land has induced a higher and more careful system of farming or increased the return from the soil.

Fallow.

89. Of the occupied area in 1904-05 something less than 147,000 acres or 13 per cent were under old or new fallow. The proportion of fallow in Nāgpur and Wardhā is lower than in any other part of the Province, the figure for the Vindhyan and Sātpurā Districts being from 25 to 30 per cent of the cropped area and in the rice country of Chhattīsgarh 20 per cent. Good land is scarcely ever left untilled if the occupier can afford to cultivate it, and its fertility is kept up by a system of rotation. A certain proportion of the village area will always be fallow owing to the idleness or poverty of individual cultivators, and other accidental circumstances. The poorer soils *khardī* and *bardī* also require periodical resting fallows. But such fields would be shown as new fallow, and it is noticeable that in recent years the area classed under this head has substantially decreased, while the acreage of old fallow has remained constant. The explanation probably is that a considerable area of the land classed as old fallow is reserved for grazing, the quantity of regular grass land available being altogether insufficient. No trouble is experienced in Wardhā from the growth of *kāns* grass (*Sac-*

charum spontaneum) in land left fallow, probably because the soil is too shallow to enable the deep-rooted *kāns* to flourish.

Progress of cropping.

90. The gross cropped area at the settlement of 1892—94 was 940,000 acres and had increased since the 30 years' settlement (1862-63) by 90,000 acres or 11 per cent. This increase was fairly distributed over the principal crops, but linseed showed a special advance of 65,000 acres since the previous settlement, and juār an almost equivalent decline of 66,000. In 1904-05 the cropped area was just over a million acres, this being the highest figure ever recorded. In this year Wardhā had the sixth largest cropped area in the Province, being exceeded only by Jubbulpore, Nāgpur, and the three Chhattisgarh Districts, though in respect of total area it is the smallest District but one. The bad harvests of the decade 1891—1900 exercised little or no permanent effect on the cropping, Wardhā having on the whole experienced a much more favourable fortune during this period than most other Districts. In 1896-97 the cropped area sank to 860,000 acres and in 1899-1900 to 784,000. But in 1900-01 it again expanded to over 980,000 acres. The main reason why the agriculture of the District has been practically unaffected by the recent bad years is no doubt the sharp rise in the price of cotton consequent on the export demand, and the large profits obtainable in several years from the crop, which have much more than sufficed to reimburse the cultivator for his previous losses.

Double crops.

91. The area on which two crops are grown is usually insignificant, though it varies largely in different years. The maximum acreage recorded as bearing after-crops from 1891 to 1905 was 12,000 acres in 1897-98 and the minimum 600 acres in 1899-1900. In the former year a heavy fall of rain in September enabled much land to be resown while in the latter the absence of the autumn rains reduced second sowings to a minimum. Double crops are grown principally on the fields round the village

which are manured by the drainage which they receive and on low-lying fields of black soil.

Statistics of crops.

92. In 1893-94 at about the time of last settlement autumn crops covered 550,000 acres or three-fifths and spring crops 380,000 or two-fifths of the whole area. Since then the popularity of the former has increased and in 1904-05 they occupied 820,000 acres or more than four-fifths of the whole area, the acreage of the spring crops having fallen to 200,000. At last settlement juār, cotton, wheat and linseed were the staple crops of the District and covered 89 per cent of the cropped area, their respective proportions being cotton 27, juār 26, wheat 21 and linseed 15 per cent. The northern and central plain was devoted to cotton and juār, while the south of the District was more exclusively a *rabi* tract, growing wheat and linseed. In the twelve years which have elapsed since the settlement the popularity of wheat and linseed has considerably fallen off, the acreage of each of them having declined by 50 per cent or more, while that of cotton has increased by over 60 and of juār by 25 per cent. In 1904-05 cotton covered 400,000 acres or 40 per cent of the cropped area, juār 310,000 or 30 per cent, wheat nearly 100,000 or 10 per cent and linseed 60,000 or 6 per cent. Cotton and juār now, therefore, cover two-thirds of the whole area and overshadow all other crops. Next in importance to the above staples comes arhar with an acreage of 85,000 or 8 per cent of the total. This pulse is usually grown as a mixture with cotton. Til occupies 22,000 acres or 2 per cent of the total, and rice only 3000, while the pulses urad and tiurā are grown on about 9000 acres.

CROPS.

Cotton—Varieties.

93. Cotton (*Gossypium herbaceum*) is the most important crop in the District and at present the source of its especial prosperity. The area under it has increased from 184,000 acres in 1863

to 251,000 at the settlement of 1892—94 and to 404,000 in 1904-05. The principal variety is that known as *jari* which covers about three-fourths of the whole acreage. Its lint is rough, weak and small, but it gives a larger outturn than the other varieties and the plants are also more vigorous and hardy. In the neighbourhood of Hinganghāt the comparatively long-stapled variety called *bani* was formerly grown pure and gave the cotton known as 'Hinganghāts' a considerable reputation. It is now, however, no longer sown separately, and in this neighbourhood as many as three varieties may usually be seen in the same field. These are *jari*, *bani* and the Upland Georgian. The presence of this last is very interesting. About one plant will be seen in every 10 or 15 square yards, and they are the remnants of the crop produced from seed sent to Arvi by Mr. Fuller about 1887. The cultivators say that the lint is inferior to that of both *jari* and *bani*. The Upland Georgian seed which was distributed in that year germinated so badly that it was considered useless to distribute further consignments until it had been acclimatised. After cultivation extending over some years on the Nāgpur Experimential Farm an acclimatised seed which germinates well and is fairly hardy has been produced and was distributed for the first time in 1902. *Bani* and *jari* have a large flower with yellow petals changing to crimson inside near the calyx, and Upland Georgian has a very pretty pink to scarlet flower. The leaves of the cotton plant are palmate or divided into three or five segments towards the petiole or stalk, and in the shorter stapled varieties the segments are much more deeply cut than in those of long staple, the leaf being then of the shape called digitate. The cotton now sold as Hinganghāt *bani* is a mixture of these three varieties. Hinganghāt *bani* will produce counts of yarn of 40's and *jari* of 12's to 20's, though the cotton is frequently used for spinning lower counts than those of which it is capable. *Bani* has a staple of $\frac{7}{8}$ths of an inch and *jari* of $\frac{1}{2}$ to $\frac{3}{4}$ths.

The crop of the former, however, yields a smaller proportion of lint. *Kānta vilāyati* is so called because it has a small thorn at the end of the pod. It was formerly considered as a distinct variety but is now stated to be identical with *jari*. The mixture of varieties and consequent deterioration in the output in some places is said to be partly due to the ginning mills, but this is doubtful. When the cultivator found he could get his cotton ginned cheaply for him. he abolished his hand-gins entirely and now does not even gin what he requires for seed. The Baniās now keep hand-gins and sell hand-ginned seed for sowing purposes. It is probable that during the fall in cotton prices which followed the acute demand caused by the American War, the cultivators ceased to take the trouble of keeping the seed separate. [1] It has been found in Broach and Khāndesh that acclimatised foreign varieties are nearly always unsuccessful, and careful selection of seed of the indigenous varieties is the method there advocated as holding out the best hopes of improvement. A similar warning is given by Mr. Moreland who states that the efforts to introduce varieties from other countries or parts of India have failed in the United Provinces. It is interesting to note that among these was Hinganghāt *bani* which has been extensively tried with disappointing results.

Methods of cultivation

94. The land is prepared for cotton with the *bakhar* or paring-plough, which is taken over it two or three times before the breaking of the rains. The seed is sown through a hollow bamboo tube called *sartā* which is trailed in the wake of the *bakhar* and held up by a woman who drops the seed through it, while some stones are dragged along behind to press it into the earth. In some localities a superstition prevails that the sower should be a pregnant woman and that this fact will produce a good crop. The seeds are previously washed in

[1] Mollison's Field and Garden Crops of Bombay, from which the subsequent references to Bombay methods are also taken.

cowdung and water to prevent them adhering together by the threads of lint. The proper season for sowing cotton is from the first to the third week in June in Mriga Nakshatra. Some cultivators sow before the breaking of the rains. Cotton is generally mixed with tūr or arhar in the proportion of two lines (*tās*) of the latter to every 10 or 12 of the former. It is not considered locally that this practice is of any advantage to the cotton, but was rather adopted in order to give the bushy tūr plants room to spread. It is said, however, that the tūr plants shelter the cotton from the wind to some extent. It is probable also that arhar like other plants of the order *Leguminosæ* contributes to the fertility of the soil by the power which its roots have of attracting nitrogen. Further the ground is said to be opened up by its deep penetrating roots and to derive some advantage from the decayed foliage.[1] In the best soil cotton is now sown alone, and this practice is usual in the adjoining District of Nāgpur. The crop is weeded several times by passing the *daurā* or small paring-plough backwards and forwards between the lines, the space between the plants being weeded by hand. The harvest lasts from the beginning of November to the beginning of February. Each field has four or five pickings of which the second and third usually give the most lint. The first picking is called Sitādevi because when the cultivator goes to the field, he makes a small mound of earth, places a little cotton on the top and offers curds and milk to the goddess. The lint can be picked clean in the early morning owing to the effects of dew on the foliage. Later in the day the mature stipules and leaves get dry and crisp owing to the heat of the sun and stick to the lint. The picking is usually done by women and children who work more deftly than men. The imported variety must be picked at shorter intervals than the indigenous plants. Each plant has about 20 branches and each branch about 3 bolls on an average. Cotton is an

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1 Duthie and Fuller's Field and Garden Crops of the N.-W. P. and Oudh.

exhausting crop, and if sown in two successive years the land must be turned up with the *nāgar* or regular plough and manured. The crop is greatly benefited by manure and the cultivators make every effort to give it as much as possible. Fifteen loads per acre may be considered a full average application. It is considered in Bombay, however, that cotton derives more benefit from a residue of manure left in the soil than from its direct application. It is sown alternately with juār, and also after wheat with juār in the third year. It does not do well after linseed. The crop thrives in comparatively shallow black soil with a light rainfall. With prolonged wet weather the plants rapidly turn yellow and the yield suffers both in quantity and quality. Heavy rain in November when the bolls are bursting is the most disastrous; the cotton that has formed is discoloured and spoilt and many immature bolls are battered to the ground and destroyed. A proverb says 'If rain falls in Chitrā or Swāti Nakshatras (15th October—15th November) there won't be enough cotton for lamp wicks.' This saying must be taken, however, to refer only to heavy or excessive rain.

Cotton pests.

95. The following description of pests has been kindly furnished by the Director of Agriculture.[1] The cotton aphis is a small insect of a glossy green colour like the English green fly. The insects feed on the leaves and the growth of the plants is stunted. When attacked by the insects the leaves have a shining appearance and the people do not realise that they are covered by animals at all. The disease as it is thought to be is called locally *mowala*, and is said to appear in damp and cloudy weather, which as a matter of fact favours the increase of the aphis insect. The insect is preyed on by various enemies, as the Ladybird beetle and others. The only sound artificial remedy is spraying the plants. Another pest *Sphenoptera gossypii* or the cotton stem borer attacks

[1] See also Mr. Maxwell-Lefroy's article in the Agricultural Journal of India No. I.

the plants, if cold weather and heavy dews occur at the time of flowering. The imago lays eggs on the bark of the stem which hatch into a small white grub. This grub tunnels into the interior of the stem and feeds on the inner protoplasmic substance of the plant, going on boring until it turns into the pupa, when the plant is killed. The imago is a beetle of a copper metallic colour. Plants which turn yellow and wither in August or September usually contain this grub and they should be pulled up and burned. The commonest pests, however, are the pink and spotted boll-worms which are described by Mr. Lefroy as follows : In August we find the spotted boll-worms eating the top shoots of the cotton or feeding in the flower buds. The moth that comes from these caterpillars lays eggs on the first bolls and the attack begins. As the bolls develope more moths hatch out and both boll-worms become plentiful in the cotton. This goes on till the cotton ripens when probably the caterpillars hibernate. The spotted boll-worms hide away in the ground and there become pupæ, while the pink boll-worms curl up in the seed of the cotton and make a cocoon there. In the next March the spotted boll-worm comes out, lays its eggs on brinjal or some other plant of the order *Malvaceæ* or in the old cotton plants standing in the fields and goes on breeding. When the rains break the pink boll-worm moth comes out from its cocoon. The bolls first affected should be pulled off and burnt. Seed should not be taken from infected plants, and the brinjal should not be grown near cotton fields. Another precaution suggested by Mollison is to steep the seed used for culitvation in a half per cent solution of copper sulphate. Another pest is the red cotton-bug. This is a small insect of a vivid red colour, which runs about the plant and clusters on leaves or bolls, sucking out the juice and rendering the seed light and the lint stained or bad. This does not do so much damage as the other pests and is frequently not recognised by the cultivator. It can be shaken off the plants into a basket and then drowned in a little kerosine oil

and water. A dusky cotton-bug and a beetle are also distinguished as pests.

Seed and outturn.

96. About 9 lbs. of seed are sown to an acre in Wardhā, this quantity being considerably less than in Nāgpur where the amount of seed is given as from 8 to 16 lbs. The Wardhā figure probably, however, represents the quantity of cotton required for an acre of the crop when sown mixed with tūr and an acre of cotton alone would require more seed. Nearly 4 lbs. of tūr seed also go to an acre of the mixed crop. The standard outturn taken at last settlement was 280 lbs. of seed cotton, yielding 84 lbs. of lint and 196 lbs. of seed. In 1905 the Commissioner of Settlements raised the outturn to 320 lbs. of seed cotton and 106 lbs. of lint. The value of the cotton according to the prices of 1904 would be Rs. 25, and that of the seed Rs. 3. The seed (*sarkī*) is of great value as a food for cattle. Cotton is occasionally sown as a spring crop in the same manner as *ringnī* juār, but this practice is more common in the adjoining District of Chānda than in Wardhā. The extraordinary figures of exports of raw cotton in the years 1903 and 1904 appear to the writer to give some reason for doubting whether even the outturn now fixed is sufficient. In a note on cotton cultivation in the United Provinces (1905) Mr. Moreland states incidentally that the yield from an acre is between 6 and 7 maunds of seed cotton or 480 to 560 lbs.[1] Elsewhere Mr. Moreland says 'The yield 'of fibre probably varies from 150 to 200 lbs. to the acre, but 'the crop is distinctly speculative, and much higher and 'much lower yields are probably common, while the length 'of the picking season makes it very difficult to ascertain the 'outturn with any approach to accuracy.' The following extract is taken from Duthie and Fuller's Field and Garden Crops :—'There is no crop the outturn of which has been so 'systematically underrated as that of cotton, and if we are to 'believe the District reports of the last three years, the

1 Yielding, at 33 per cent, 160 to 187 lbs. of fibre

'Provincial average is only 60 lbs. an acre, in which case it 'may be demonstrated that it would not pay to grow it at all. 'After consideration of the estimates arrived at by Settlement 'Officers which exhibit, it must be said, the most astounding 'discrepancies, and utilising the experience of two years on 'the Cawnpore Farm, an all round estimate of 170 lbs. of 'clean cotton per acre of irrigated and 150 lbs. per acre of 'unirrigated land is the lowest which can be safely struck 'except for Oudh and the Benares Division where a hundred 'lbs. may be taken as sufficient.' Elsewhere these authors remark that the best cotton in the United Provinces is grown in Bundelkhand, but it is certainly not considered in the Central Provinces that the cultivation of this crop in Saugor and Damoh is as good as in Wardhā. Mollison gives the outturns as 390 lbs. of seed cotton per acre in Broach where it is commonly sown with rice, 360 in Surat, 300 lbs. in the Carnatic and 350 in Khāndesh. It is obvious that the outturn of cotton can be arrived at by crop experiments only with the greatest difficulty, and the sole means of making sure that the experiment was complete would be to place a guard over the field for a period of two months or more. It is desirable also to state that Mr. R. S. Joshī, Assistant to the Director of Agriculture, sees no reason to distrust the settlement figures of outturns. It is not desired in any way to assert that the settlement standard is wrong, as no adequate evidence whatever could be adduced in support of such a statement. All that is necessary here is to call attention to the fact that the exports of raw cotton have in two years exceeded the whole crop of the District even on the revised standard outturn, a fact which seems to constitute sufficient reason for a further examination as to its adequacy.

Juār—Varieties and methods of cultivation.

97. The large millet juār (*Sorghum vulgare*) is the second crop in importance and the principal food-grain of the District. It was extensively grown at the 30 years' settlement occupying 310,000 acres, from which figure a decline to 245,000 acres

was recorded at the settlement of 1892—94, the crop having apparently been found less profitable than wheat and linseed. The bad spring harvests of the next decade increased the popularity of juār, however, and in 1902-03, 350,000 acres or more than a third of the cropped area were devoted to it. In 1904-05 a large area was again sown with wheat and the acreage of juār fell to 310,000. The principal local varieties of juār are *ganerī*, generally grown on good soils, *dukria* of white juār sown on poor soils, and red juār or *lālpākrī*, a variety which is not extensively grown but which has the merit of not finding favour with birds. Another variety occasionally found is *moti-tūra* or *moti-chūra*. This has spreading heads upon which birds cannot obtain a footing. Its grain is used solely in the manufacture of sweetmeats. There are a number of distinct varieties and the determination of the best ones for grain and fodder is important. For the cultivation of juār the field is prepared with the *bakhar* or paring-plough in the same manner as for cotton. The land is *bakhared* two or three times in the hot weather, the cotton stalks of the preceding year being removed. Two more *bakharīngs* are given in June and by the end of that month the seed-bed is ready. Sowing begins in the first week of July and lasts during that month. The seed is sown with the *tifan* or three-coultered sowing plough, each prong having a hollow bamboo tube behind it. It is sometimes also sown with the *bakhar* like cotton. After the seed is sown a brush-harrow consisting of a bundle of branches of the *babūl* or tamarind tree weighed down with stones is dragged over the field and presses the seed into the earth. This process of levelling is called *bhasotī*. Sometimes the *bakhar* is taken over the field after sowing and this improves germination. In poor soils the seed is sown with the *bakhar* or even with the *nāgar* or regular plough, and a larger quantity is used to allow for defective germination. When grown principally for fodder the seed is put in plentifully so as to increase the number of stalks, but in good soil it is sown sparsely for the

yield of grain, and the plants are further thinned to increase their vigour and the size of the cobs produced. The crop is weeded with the *daurā* or small paring-plough, in the same manner as cotton, when the plants are 6 inches high, and again with the *dhundia*, a slightly larger implement of the same nature, about a fortnight afterwards, and this operation is repeated every fortnight if the rains permit until the crop stands about 4 feet high. A firm seed-bed is important for juār, because if the crop is sown on loose soil, there is considerable risk of 'lodging' by rain or wind. As a rule on well-prepared ground juār only requires one hand-weeding. A thriving crop soon shades the ground and weeds are more or less suppressed. Still the seedlings are so small and delicate when they first spring up that weeds, if unchecked, soon make greater progress than the crop, with disastrous results. The process of *rakhwāli* or watching the crop is most laborious in the case of juār. It is watched by night for three months to keep off pigs and by day also for two months after it comes into ear to scare away birds. When the crop is ripe for cutting, the stalks are lopped off a foot from the ground and tied up in bundles; or sometimes only the pods are cut off and the stalks left standing so that they remain fresh and can be cut gradually as required. Each stalk usually bears only a single pod, and if more than one is produced they are of small size. Each pod contains from 2 to 10 oz. of grain. The harvest lasts for about a month from the middle of December to the middle of January, and threshing goes on till the middle or end of February.

Growth and pests.

98. Juār is a hardy plant but its growth varies immensely with the quality of the land. The crop in the landowner's field near the village may be so high as to conceal a man on horseback, while a patch on an outlying stony ridge will hardly afford cover to a jackal. Juār is a favourite food and the pods are very good eating even when raw. Farm-servants and their children are allowed by custom to go to the

field and pluck enough to eat while the crop is standing, while the harvesters always receive some heads for their midday meal. The labour involved in the cultivation of juār is very great, and the crop is frequently given out on contract to labourers on the condition that they do all the work of cultivation and take half the produce less the seed-grain. On the other hand the crop is popular because there is practically no initial expenditure on seed-grain, the outturn is nearly as large as that of wheat and it does well in a dry year. Juār is liable to smut from wet weather when it is in flower and also to attacks from caterpillars and a green fly and to damage from a weed called *agia* (*Striga lutea*) in a very dry season. Its fibrous roots entwine round the roots of the plant and check its growth. The most common pest is the sugarcane borer (*Chilo simplex*), the larvæ of which eat the young leaves and bore into the stem, killing the plant. Its body is yellowish white with purple lines along the back and a brown head. Smut is locally called *kānhi*. The ear turns black and when shaken a black powder drops out. Experiments have been made to prevent this disease by steeping the seed in sulphate of copper. Steeping the seed in moderately hot water is also efficacious though to a less degree. Boiling and cold water mixed in equal quantities will give the proper temperature. A small white caterpillar which attacks the plant after it comes into ear is called *lendrā*. If damp and cloudy weather occurs at a late stage of its growth the crop may also suffer from *geruā* or rust. Excessive rain occurring soon after the seed is sown prevents it from germinating and rots the plants. But the rainfall of Wardhā is seldom too heavy for this crop and the cold weather variety or *ringnī* juār is scarcely grown in the District. Juār is usually grown mixed with one of the pulses arhar or mūng in the proportion of one-seventh of the latter. From 5 to 10 lbs. of seed are sown to the acre and the standard outturn is 700 lbs., this being the highest in the Province. The value of the

crop on one acre in 1904 was Rs. 17-8-0. The stalks which are known as *karbī* and the chaff (*kulār*) form a very valuable bye-product, supplying the fodder on which cattle depend for the greater part of the year. The value of the stalks may be 30 to 40 per cent of that of the crop and the two in combination are worth not less than the standard wheat crop on the same area.

Wheat.

99. Wheat (*Triticum sativum*) is the third crop in importance. At the 30 years' settlement it covered nearly 160,000 acres, and at last settlement (1892—94) 199,000 acres or 21 per cent of the cropped area. The harvests of the succeeding years have, however, been very poor and the area sown gradually decreased until in 1899-1900 it amounted only to 18,000 acres. Subsequent years have witnessed a considerable recovery and in 1904-05 about 100,000 acres or 10 per cent of the cropped area were sown with wheat. The principal varieties grown are *haurā*, *kāthā* and *bansī*, the last only to a small extent. *Haurā* is the hard white wheat called *hānsia* in the Northern Districts and *kāthā* the hard red wheat known there as *kathia*. Both these varieties are bearded. *Bansī* is another white wheat somewhat softer than *hānsia* and is described as a golden-coloured variety sometimes mistaken for *pissī*.[1] This wheat is grown in Khāndesh with irrigation and is considered in Nāgpur as being the least liable to rust. In Khāndesh it is described as having a black beard and as requiring more moisture than others.[2] The small soft white variety called *pissī*, which is grown generally in the north for export, is very little cultivated in Wardhā. A mixture of *haurā* and *kāthā* is called *chāwal kāthā*, presumably owing to the resemblance of a grain of the yellow wheat to rice. Wheat is most extensively grown in the fertile land lying along the banks of the Wardhā river in Hinganghāt tahsīl. The soil is prepared with some care, being ploughed with the *bakhar*

1 Nāgpur Settlement Report, p. 107. | 2 Khāndesh Gazetteer, p 149.

to clear it of the stumps immediately after the harvesting of the previous crop, again in the hot weather and once a fortnight during the rains if the weather permits. Before sowing the soil is levelled by dragging a *pathār* or plain log of wood over it. The *nāgar* or regular plough is not used unless the field is much overgrown with grass. Sowing usually begins about the 20th of October, many people commencing their sowings from the Dasahra festival. The seed is sown through the *tifan* or three-pronged sowing plough, but this is heavier and of larger size than the one used for sowing gram and juār and it is drawn by three pairs of bullocks. The best rain for wheat is in the first week of October, and if a good fall is received then, a full crop will be obtained even without cold weather rain. Neither wheat nor other cold weather crops are weeded, and after the seed is sown little further labour is required till the harvest. When the crop has come into ear a man is employed to watch every twenty to forty acres. The harvest begins about the middle of February. Wheat is very rarely manured as the cultivator cannot afford to give this assistance to the whole of his land and he gets a better return from the application of manure to cotton. It may be sown in the same field for several years in succession without material loss, but it is commonly grown in rotation with cotton and juār. Wheat is very liable to rust if heavy rain in October or November is followed by close, cloudy weather in the cold season, and occasionally smut attacks a certain number of plants, though this disease has never seriously damaged wheat. Its chief danger in this District is a dry cold weather when the plants are liable to be destroyed by the ravages of white ants. The prevalence of high winds when the plants are coming into ear causes the grain to shrivel up. This disease is called *sop*, and also usually occurs in a dry season. Fifty-six lbs. of seed are sown to the acre, and the standard outturn is 580 lbs. or more than tenfold. The crop thus yields a considerably better return than in the Northern Districts owing to the

fact that little more than half as much seed is used, while the outturn is only some 50 lbs. smaller than in the Nerbudda valley. It has been suggested that the smaller quantity of seed required is due to the use of the *tifan*, but it is doubtful whether this implement could be worked in the heavy soil of the north. It is said that the seed is sown more thickly in good land and thinly in the poorer soils. The value of the standard crop of an acre of wheat in 1904 was nearly Rs. 21.

Linseed.

100. Linseed (*Linum usitatissimum*) became a popular crop during the decade ending 1890, the area under it being over 140,000 acres at the time of last settlement. Since then it has to some extent been supplanted by til which is now also in good demand for export and is a safer crop to grow. In spite of the high prices which have been obtained for linseed since 1891 its acreage had declined to 60,000 in 1904-05. It is usually sown in black soil and the method of cultivation resembles that of wheat, but the field need not be prepared so carefully. Two varieties are distinguished one with a white seed and white flower and the other with a copper-coloured seed and blue flower. The former is called locally *haurā* and the latter *kathia* They are grown mixed, but the white variety commands a better price in the market. The crop is sown in September and cut in February about a month before wheat. The plants are pulled up by the roots and taken to the threshing floor where the pods are pounded out with a wooden mallet. Little expense is incurred in cultivation after the seed is sown, but the plants are very liable to injury from damp and cloudy weather in the cold season. During the wet years after 1892 they were destroyed by a virulent red rust which passed by the wheat. The colour of the rust which invades linseed is a brilliant scarlet. The plants are also sometimes attacked by a small green insect at the time of flowering. When once the plants have successfully germinated they require less moisture than

wheat, and if good rain is received in September linseed will do well with a dry cold weather. The crop is exhausting to the soil and linseed should not be sown twice in succession. If a field is cropped continuously with it a parasitic weed appears which resembles the *agia* plant (*Striga lutea*). Only 10 lbs. of seed are required to an acre and the standard outturn is 300 lbs., the value of which in 1904 was Rs. 15.

Arhar.

101. Tūr or arhar[1] (*Cajanus indicus*), one of the autumn pulses is grown almost wholly as a mixture with juār or cotton in Wardhā. The net acreage under it was 85,000 in 1902-03, this being the largest figure recorded. Some say that the mixture of arhar is of doubtful advantage to cotton as the arhar plants grow quickly and overshadow their companions. But arhar furnishes the chief pulse food of the District and is a popular crop. It is not as yet grown separately in Wardhā, though a considerable quantity is raised in this manner in Nāgpur. It is liable to be attacked by blight when in the flowering stage, though this disease seldom affects more than a proportion of the plants. Close, cloudy days in the early cold weather will produce caterpillars. In the Northern Districts the crop may sometimes be killed by a single night's frost, but the weather is seldom cold enough in Wardhā for it to be injured in this way. The crop in the Marāthā country is usually called tūr and is believed to be a separate variety. The plant is much smaller and the grain ripens in December instead of in February. When grown separately about 10 lbs. of seed are required for an acre and the outturn is 500 to 600 lbs. The stalks, called *turāti*, are soaked and dried in the sun, and are used to construct grain receptacles, or plaited into matting for protecting the mud walls of the cultivator's house from the heavy downpour of the monsoon. The stalks are also useful as fuel, the char-

[1] The notice on tūr is partly taken from Mr. Craddock's Nāgpur Settlement Report.

coal obtained from them being prized for the manufactures of fireworks.

Til.

102. Til (*Sesamum indicum*) is a crop which is growing in favour and covers usually from 30,000 to 50,000 acres. There are two varieties, *dhaurī* or white-seeded til which is a rain crop, and *maghelī* or *boria* or red-seeded til which is sown in August or September and ripens in the cold weather, being called *maghelī* because it is harvested in the month of Māgh. The former is sown in poor soils at the end of June or the beginning of July. It is of little importance in Wardhā, the *maghelī* til being usually grown. This is a profitable crop, but requires favourable weather at sowing time. If there is heavy rain at this time the seed cannot be sown, or may be washed out of the ground, and the plants are stunted. When the crop is well established it can do with very little rain. Thus in 1896-97 with no rain in September and October til gave more than a normal harvest. A pound and a half to two pounds of seed suffice to sow an acre and the standard outturn is 350 lbs.

Other crops.

103. The other crops are of little importance. Gram (*Cicer arietinum*) covers about 10,000 acres This pulse appears to be much less in favour in Wardhā than in the Northern Districts, probably because so much arhar is grown that it is not required as a food-grain. Other cold weather pulses are masūr (*Ervum lens*), tiurā or lākh (*Lathyrus sativus*) and *watāna* or peas (*Pisum arvense*). The most important of these is tiurā with an area of from 5000 to 15,000 acres. Masūr is very little grown, while the area cropped with peas has decreased from 5000 acres in 1893-94 to an insignificant figure in 1904-05. Peas have yellow and blue flowers, tiurā a flower of reddish-blue colour and masūr or lentil a small white flower. These pulses are grown in the cold weather and are sown with the *tifan* after linseed and before wheat. Tiurā supplies a useful food for cattle. The large variety called

lākh which is grown in the open wheat-fields is not fitted for human diet as it produces paralysis of the lower limbs when eaten alone. But the small variety *lākhori* which is grown as an after-crop in rice-fields is believed to be harmless. The difference in the properties of the two grains is the more remarkable as botanically the plants are indistinguishable from each other. These pulses often thrive both in dry and wet years when linseed and wheat suffer, but very dry and cold or cloudy weather, inducing the attacks of insects, sometimes prove fatal to them.[1] Mūng (*Phaseolus mungo*) is an autumn pulse which is sown mixed with juār. About 36 to 40 lbs. of seed are required for an acre of gram and masūr and 50 to 60 lbs. of tiurā and peas. The standard outturn of gram is 600 lbs. and 360 to 720 lbs. may be taken as the limits between which the outturns of the other pulses vary, the mean falling at 540 lbs.

Rice.

104. Rice (*Oryza sativa*) is quite an unimportant crop in Wardhā, being grown on an area of from 3000 to 6000 acres only. Most of the rice is produced in the Girar pargana of the Hinganghāt tahsīl to the south-east of the District. Elsewhere a few tenants grow rice for domestic consumption in small unembanked portions of their open fields (*wāwar*). All the rice sown is broadcast and the outturn of unhusked rice is only 700 lbs. per acre which is as low as that of any District in the Province. Owing to the high prices for rice obtained locally, however, the crop gives a fair return. The quantity of husked rice yielded by an acre's crop may be taken as 430 lbs. Sugarcane is scarcely grown in Wardhā.

Minor crops.

105. A minor crop of some importance is flax or *san*-hemp (*Crotalaria juncea*) which covers about 4000 acres. Cultivators of the higher castes will not grow this crop as it is considered to be unlucky or unclean. The objection probably arises from

[1] Nāgpur Settlement Report, para. 112.

the dirty nature of the process of beating out the fibre. The crop is, however, a paying one both for the yield of fibre and from its fertilising action on the soil. It is principally grown by the caste of Bhāmtas who also weave ropes and gunny-bags from the fibre. Tenants who will not grow hemp themselves frequently sublet their fields to a Bhāmta so as to get a crop of hemp taken off them. Pārdi is a centre of hemp cultivation. Castor (*Ricinus communis*) covers something under 2000 acres. Many cultivators grow a small patch of it in a corner of one of their fields, and use the oil both as a medicine and as a lubricant for the wheels and axles of carts. Castor oil was formerly a common agent for lighting, but it has generally been supplanted by kerosine oil. It is sometimes grown as a regular crop in villages bordering on the jungle as wild animals will not eat it, the oil exercising the same disagreeable effects upon them as upon human beings. Tobacco (*Nicotiana tabacum*) occupies about 1000 acres. Its cultivation is confined to patches of land adjacent to the village and to gardens at the backs of houses, which are naturally fertilised by drainage, while manure and sweepings can easily be deposited on them. The seed is sown in July in a well-manured nursery bed, the seedlings being transplanted in August. The crop receives several hoeings and dressings with fresh earth from time to time. In February the plants are cut down and the leaves spread out for a week to dry, after which they are made into heaps and covered with grass or straw. After being cured in this manner for a few weeks they are made up into larger bundles and so far as the cultivator is concerned are ready for the market.[1] The value of the crop on an acre is about Rs. 60 and the net profit Rs. 20.

Condiments.

106. Chillies (*Capsicum frutescens*) are grown on about 1600 acres both as an irrigated and dry crop. The seed is sown in the

[1] Nāgpur Settlement Report para. 118.

hot weather and during June or even later the young seedlings are carefully transplanted by hand. The crop ripens from January to March. The yield of green chillies from an acre is between 40 and 50 cwt. when irrigation is used and from a dry crop about a third less. When dried the weight shrinks by 75 per cent. The value of the crop on an acre is about Rs. 100 and the net profit half this amount. Turmeric was formerly grown to a considerable extent in the Hinganghāt tahsīl, especially in Waigaon which is called Haldia Waigaon on this account. But the returns of minor crops show only 11 acres under it in the years 1903—05. The principal vegetables grown are *popat* or beans covering about 200 acres and brinjals, onions, coriander and yams or sweet potatoes which occupy 100 acres each on an average. Only some 10 to 13 acres are devoted to betel-vine gardens, the best-known gardens being in Ashtī and Jalgaon.

Fruit trees.

107. Among fruit trees mangoes cover about 500 acres, and plantains and oranges about 100 acres each. The bananas of Arvī are somewhat esteemed locally. Guavas are grown on about 30 acres. The following interesting notices of these fruit-trees are reproduced from Mr. Craddock's Settlement Report on Nāgpur :—'It is a meritorious act to plant a mango tree on 'account of the fruit and shelter which it yields. The young 'plants will require watering for the first two hot weathers 'of their existence and fencing as a protection from cattle for 'a longer period. The ownership of a mango tree is hotly 'contested on grounds both of sentiment and profit. The 'local fruit is extremely unpalatable to the European, its 'substance being stringy with a strong flavour of turpentine. 'They are, however, largely eaten by the natives, both 'raw and in the form of pickles, and in a good mango 'season fruit-sellers will offer some of their over-ripe stock 'at the absurd rate of two annas a hundred. It is a common saying that mangoes will produce a crop only every 'other year. This is not strictly correct. A good crop is

'generally followed by a meagre one and occasionally the 'yield fails entirely. It would be more correct to say that 'a period of three years sees a good crop, a moderate crop 'and a poor crop. It is impossible to estimate closely what 'a mango tree should yield except by experience of what it 'does yield. Some trees seem to resemble the barren fig tree 'of the parable, while others produce fruit worth Rs. 25. The 'mango flowers profusely in February and the fruit is ripe in 'April and May. High winds or hailstorms during the flower-'ing period are the chief danger to the crop. Unlike the 'mango, the guava (*jām*) is cultivated only in gardens. It 'requires water and care when young and is the better for it 'afterwards, but when once established it will produce fruit 'without irrigation. The fruit, however, which requires the 'greatest outlay and labour on the part of the cultivator is the 'orange. Nāgpur oranges have an established reputation. 'The outer peel is easily removed and the inner skin is very 'thin, while for juiciness and sweetness they cannot easily 'be matched. Thousands of baskets of oranges are sent away 'daily during the orange season to Bombay and other parts 'of India, and quite humble classes of cultivators will now 'start orange gardens, which were formerly the luxury of a 'few well-to-do landlords. A drawback to the industry is 'the time which must elapse before the full benefit of the outlay 'is reaped. For the first three years after the young cuttings 'are set in the ground no crop can be gathered and there is 'large expenditure on manure and irrigation, which can only 'partly be recouped by sowing vegetables between the young 'plants. After that period it is no longer possible to grow 'vegetables in the orange gardens, but a small fruit crop is 'obtained; the trees, however, do not reach maturity till the 'expiry of seven years. Two crops are obtained in the year, 'in the early autumn and early hot weather. A common 'practice is to sell the crop standing at sums which sometimes 'reach Rs. 100 to Rs. 150 per acre[1]. It is after the seventh

[1] In Wardhā considerably higher prices have been obtained.

'year that orange cultivation becomes lucrative. But it is not 'certain profit. Some years the crop is a failure and both 'seasons are seldom equally successful. The largest crop of 'recent years was that of 1894, a season when nearly all 'field crops suffered from rust and blight. The orange yield 'was phenomenal and the fruit became almost a drug on the 'market, the price falling to R. 1 per 100, as contrasted with 'a normal price of Rs. 6. Another feature of orange growing is 'that even expert agriculturists are never certain whether a 'particular plot will suit oranges, and occasionally a promising 'site results in disappointment. Good black soil is usually 'selected, but I have seen some successful orange groves 'raised on very second-rate soil. Plantains are propagated 'from shoots in a small patch, fenced, manured and irrigated; 'every third year the trees are cut down and shoots taken 'from them are planted in an adjoining plot. Occasionally 'this cultivation gives a very good return, but of late years 'it has declined in popularity. In other cases systematic 'cultivation is not attempted and the plants are simply 'allowed to stand as long as they produce fruit.' Orange trees are attacked by a light brown caterpillar which bores into the stem, and if not removed gradually kills the tree.

Agricultural implements.

108. The principal agricultural implement is the *bakhar* or surface-plough. The share of this is called *phās* and consists of an iron blade about 19 inches long and 2 to 3 inches wide fixed horizontally into a flat block of wood called *khod*. It is drawn by a pair of bullocks and is used both in preparing the fields for cultivation, breaking up clods and harrowing the surface, and sowing cotton, juār and arhar. Deep ploughing is done with the *nāgar* or ordinary plough. The blade of this is called *phāl* and consists of a pointed iron bar about 3 feet long and an inch square fixed into a heavy wooden body called *dātā* beneath which it projects about 6 inches, pointing downwards and forwards as the plough is driven

through the ground. The *nāgar* is used for the breaking up of new land or occasionally for the eradication of weeds. It is seldom employed in heavy black soil because of the labour involved to the bullocks, while if rain should hold off after land has been ploughed with the *nāgar* the soil will dry too rapidly and become unfit for sowing. No risk is involved if a field intended for spring crops is ploughed early in the rains, but the *nāgar* is seldom used, unless the field is much overgrown with grass. Experience gained on the Nāgpur Farm, so far as it goes, indicates that the best results are obtained by deep ploughing and harrowing in alternate years, but this experiment needs demonstration over a wider area before it can be decided whether the cultivator is right or wrong in his sparing resort to deep ploughing[1] The *nāgar* requires two or three pairs of bullocks to draw it. The bodies of both ploughs are usually made of *babūl* wood (*Acacia arabica*). The *tifan* is a treble-drill rake by which three furrows are sown at once. The drills are fixed into wooden sockets or *dālās* projecting from the body of the plough, and point downwards and forwards like the share of the *nāgar*. Above each drill is fixed a bamboo tube through which the seed trickles, and the three tubes meet in a circular wooden basin at the top into which seed is fed. Two *tifans* are used, one for sowing the autumn and the other the spring crops. The latter or *rabi tifan* is heavier, as the ground is harder when the spring crops are sown and the drills must be forced into the soil. It has long pointed drills each like the share of the *nāgar* but somewhat shorter. The autumn or *tusāri tifan* is a lighter implement with shorter and thinner spikes, as the ground is quite soft at this time and the seed need not penetrate so deeply. It is used for sowing juār and til. The *tifan* has been improved in recent years, the regular shares or spikes having been substituted for *pothālās* or small iron cups which were formerly fixed on to the wooden sockets. These did not pene-

[1] Nāgpur Settlement Report, para. 93.

trate into the ground properly and the substitution of long shares has caused sowing to be performed more efficiently, though at the same time rendering it a more laborious process. The *tifan* used for sewing the spring crops must be drawn by two, three or four pairs of cattle. In the case of cotton the seed as already stated is sown through a hollow bamboo tube or *sartā* trailing behind the *bakhar*, the space between the lines of cotton being thus equivalent to the width of the share. Rice is the only crop sown broadcast. The *daurā* or hoe-plough is an implement like a small *bakhar* with a horizontal blade 7 inches long and 2 or 3 inches wide. This is used to weed the autumn crops as juār, cotton and tūr and to turn up the earth round their roots, first when the plants area few inches above the ground and again a few weeks later. The bullocks are muzzled and tread between the lines of the crop, two *daurās* being often drawn by a single pair of animals. Delicate manipulation is required to guide the *daurā* between the lines of the crop without uprooting the plants. The space between the plants is subsequently weeded by hand. The *dhundia* is an implement like a *daurā* but with a blade of about 10 inches long which is used when the plants have grown higher. No improvements have at present been made in the ordinary implements of agriculture, but an American fodder-shredding machine for cutting up the stalks of juār has been introduced by the Agricultural Department and many have been sold in the District. This machine has the effect of greatly increasing the nutritive value of the *karbī*, which is the staple food of cattle. Several proprietors in Wardhā subscribe to the Provincial Agricultural Gazette.

Manure.

109. The advantages of manure are fully appreciated by agriculturists, and they do what they can to afford a provision to the fields. The principal source of supply is from the dung of cattle, but this is also required for fuel. Since the expansion of

greater part of the cattle-dung for manure both in the rainy and open season and take their carts to the forests to buy supplies of fuel before and after the rains, bringing 3 or 4 cartloads on each occasion. The dung is kept either in surface heaps by which much of its value is lost, and now also not infrequently in pits either open or closed. The sweepings of the house are added to it, and the earth surrounding the sides of the pit is also dug up and placed on the fields. The manure is taken out and spread on the fields in the hot weather. It commands a selling price in Wardhā, fetching from 8 annas to a rupee a cartload. The bulk of the liquid manure is wasted, but a few cultivators dig up silt from the sides of tanks and spread it in the cattle stalls so as to retain the urine, afterwards removing it to the fields. The only other method of fertilisation which is practised is the penning of flocks of goats and sheep in the fields at night. The tenants hire these from the Dhangars or shepherds and they are kept on the fields for a fortnight to a month, one or two *khandīs* (of 400 lbs.) of juār or from Rs. 10 to Rs. 20 being paid for their use. A rate quoted in Nāgpur and Chhindwāra is R. 1 a day for the folding of a hundred sheep. Green-soiling is unknown and the cultivators have not yet consented to use town sewage though the soil of disused pits round Wardhā commands a price. The manure available is usually devoted to the cotton crop from which the largest return is obtained. In Hinganghāt it is stated that two-thirds of the cotton area receives assistance. Many cultivators keep goats for the sake of their manure.

IRRIGATION.

Irrigation.

110. The irrigated area is insignificant and seldom amounts to more than 3000 acres Tank irrigation is practically unknown and only a few acres of rice receive any extra supply of water. In a few places water is raised from the beds of streams by hand, but with these exceptions well irrigation is the only form known. The District contains from 1500 to 2000

wells of which the majority are temporary. The average area irrigated by a well is $1\frac{1}{2}$ acres. Owing to the proximity of the hard basalt rock to the surface the cost of constructing wells is very high, the average expenditure on a durable well being put at Rs. 400, while in some cases it is much higher. The usual depth of the subsoil water is about 40 feet. The crops irrigated are chillies, tobacco, oranges and other garden crops with a little wheat and gram. Vegetable gardens exist in some numbers in several villages of the Arvī tahsil and in Nāchangaon, Injhāla and Sindī in Wardhā tahsīl. It seems probable that in Wardhā as in Nimār well irrigation could be successfully applied to wheat, which is liable to suffer from drought in the shallow black soil, but the cost of construction of wells might render the profit insignificant, though the extension of the system would afford protection in years of drought. The cultivators, however, at present pay little attention to improved methods of raising wheat, their energies being concentrated on the more valuable cotton crop.

CATTLE.

Breeds.

111. Wardhā has the best breed of cattle in the Province known as Gaolao. These are bred in the north of the District in the Arvī tahsil by colonies of Gaolīs who go about the forests with the herds and are called Heti Gaolīs, *heti* meaning an enclosure for cattle erected in the jungle. Animals of this breed are usually white in colour with shortish curved horns, prominently convex foreheads, short ears and large and soft eyes. They have full chests and fairly developed forearms. Their tails are long, thin and tapering. They are well built and specially adapted for fast work. The other points of this breed, as mentioned by Mr. R. S. Joshi, Assistant to the Director of Agriculture, are tapering nostrils and black muzzles, a short neck, a broad and prominent chest, black hoofs, fairly short legs in proportion to the body, and a back curving gradually over the quarters and slightly hollow behind

the hump. The Gaolao cattle are not very hardy and require some care and attention in breeding. Their price varies from Rs. 100 to Rs. 300 a pair. The best trotting bullocks command even higher prices and harnessed to a light cart weighing 90 or 100 lbs, a pair of them will do 50 miles under the 12 hours, while for short distances they can trot 8 miles an hour. The people prefer white cattle and white bulls are usually preserved for breeding purposes. These animals are not so large as the Berār bullocks. Another breed is distinguished under the name of Nāgpurī. These animals are also usually of white colour and have horns of medium size and flat foreheads. They are more leggy than the Gaolao cattle and may be of different colours. They are much used for road work in tongas or carts. They are somewhat lacking in spirit and staying power, and the cows of this breed are not good milkers. The price of a pair of bullocks is from Rs. 50 to Rs. 100. A third class of cattle are called Gondī. These are inferior, small and badly shaped, with thin and short horns and are probably simply the progeny of the promiscuous interbreeding of badly-nourished animals. Breeding is carried on all over the District from selected bulls, the young steers being separated from the cows as soon as they are weaned, and kept and grazed separately. A good bull costs from Rs. 100 to Rs. 300 and it is said that the District contains 40 well-known bulls besides numbers of others of no special reputation. The bull is allowed access to the cows at three or four years old. He serves the cows usually for a period of from three to five years and is then put to cultivation either with or without being castrated, and another five years' work may be obtained from him. One bull can serve a herd of 200 cows but this is a high estimate. Bullocks which are to be trained to cultivation are castrated at three years of age, this operation being performed by Māngs in Wardhā. The number of cattle bred in the District is not sufficient to permit of any considerable surplus for export, but young calve the Gaolao breeds are of

bought by purchasers from Chhindwāra. On the other hand, many imported cattle are used in Wardhā. Bullocks of the Berār breed are imported from Wun and other places, and are considered to be stronger than the Wardhā animals. They are also obtained from Māhur in Hyderābād, these animals being called Māhurpattī while others bred in Chānda are called Telangpattī. The Māhur cattle are red, black and speckled and are very strong, costing from Rs. 200 to Rs. 400 a pair for the best animals.

Prices and working life.

112. Taking the different classes together the price of a pair of ordinary cultivating cattle may be put at Rs. 60 to Rs. 80, while for superior animals Rs. 200 would have to be given. The average price at the settlement of 1892-94 was given as Rs. 60 and it was considered that this represented an increase of 50 per cent over the prices ruling at the 30 years' settlement. Such an increase was only natural in view of the fact that agricultural produce had more than doubled in value, and that there had been a large growth of trade and general prosperity. It would appear in fact either that the price at last settlement was somewhat understated or that there has been a further substantial rise since. Both hypotheses are probably partially true. There is little doubt that cattle have risen in price since the famines, but in 1890-95 the price of a fairly good pair of bullocks in Nāgpur was given by Mr. Craddock as Rs. 80 to 100,[1] and the rate in Wardhā was probably not much lower. As to the working life of bullocks the following remarks of the same authority may be quoted. 'The bullock is trained to the plough in its fourth year and 'is put to hard work first in its fifth. A pair of bullocks are 'generally considered as being up to full work for six years 'or until they are twelve years old. After this their strength 'is on the decline. They are then sold to a poorer man at a 'much reduced price, and after doing work for another year 'or two, are again sold for a nominal sum to a still poorer

'cultivator, in whose possession they die unless they fall into 'the hands of the butcher. I remember one village in Umrer 'with Gond cultivators, in which the bullocks used were 'worn-out animals, and had cost only Rs. 12 to Rs. 15 a 'pair'. In Wardhā it is said that a pair of bullocks will last for 12 years if they are well fed, and as they are castrated at about 3 years old this would bring their working life to 15 years of age. A plough of land of 4 bullocks is considered to be equivalent to 30 acres of black soil or 40 acres of gravel or *bardī* soil, the work of dragging the plough being lighter in the latter. In 1904-05 there were 138,000 bulls and bullocks in the District, giving a pair to every 15 acres in cultivation.

Cows.

113. Cows are kept for breeding and for the manure which they afford. Cow's milk is not usually made into *ghī* or melted butter, and most cows are not milked at all as the owners consider that the calves will be weakened if deprived of the milk. The best cows of the Gaolao breed in Arvī will give 14 lbs. of milk if properly fed and looked after, and a few of them are sold to Europeans as milch cows. Cows of the Nāgpurī breed over the rest of the District give about 6 lbs. of milk. A cow gives a calf as a rule once every eighteen months and seven or eight calves are obtained from one cow on an average. The price of a cow varies from Rs. 15 to Rs. 50. In 1903-04 there were 77,000 cows in the District giving on an average more than 80 to a village and less than one to each household. This return may have been inaccurate, however, as in 1904-05 98,000 cows were shown.

Food given to cattle.

114. Cattle are fed on *karbī* or juār-stalks, cotton-seed, straw and arhar. Oil-cake is given rarely as it is an expensive food. The staple food is *karbī* which is fed to them for 6 or 8 months of the year. About 500 *pūlas* or bundles of *karbī* are yielded by one acre sown with juār, and the ration of a pair of bullocks for a day is 10 bundles. A bundle of this kind is called a *hār pūla*

and is as much as a woman can hold at one time when she cuts the stalks. The larger bundle called *bandhīva* is double the size. Four acres will, therefore, feed a pair of cattle for 6 months The selling rate of *karbī* is Rs. 15 per thousand bundles on an average in villages and Rs. 20 in Wardhā. In the hot weather cattle receive cotton-seed, between 5 and 8 lbs. being given daily per yoke. Cotton-seed costs R. 1-4 a maund. This food is considered to be bad for cattle in the rains and is not given then. At this time they receive straw and chaff and tiurā, and well-to-do cultivators also give them a feed of arhar of 2½ to 5 lbs., first soaking it in water to increase the bulk. The diet described is obtained by the superior classes of cattle, but those belonging to poor cultivators are not stall-fed at all except for the two working periods in June and July and again in October and November. Plough-bullocks are not usually sent to any distance for grazing, and if there is no forest in the village are left to pick up what they can along the banks of fields. Other animals are sent to the Government forests of the District and to Berār, while the herds kept for breeding in Arvi are taken to Chhindwāra, Mandlā or the Baihar tahsil of Bālāghāt in April and return in August. The annual grazing fees in Government forest are 3 annas for a cow or bullock and 6 annas for a buffalo, and owners of private forests charge 2 annas and 4 annas, respectively, for cattle from other villages brought to graze in them, besides taking the manure which they afford. Salt is given to all kinds of cattle two or three times a year in July, August and October, in doses of from 10 to 20 tolās. Cows and she-buffaloes also get a little salt at the Diwāli festival. Gaolīs also give milch cows and buffalo cows a pinch of salt daily when they are milked, while at the commencement of the rains cultivating cattle get a handful for seven days consecutively.

Buffaloes.

115. Buffaloes are bred in the District, principally by the Gaolīs of the Arvī tahsīl. Many of them make a profession of keeping

buffaloes for the manufacture of *ghī*, such persons being called Ghekadīs. Cow-buffaloes are valued for their milk from which *ghī* is made, and also for the manure which they afford. The milk and butter are sold in towns, but Hindus do not care about butter and always turn it into *ghī* by boiling it. The price of a she buffalo varies from Rs. 30 to Rs. 100 according to the daily supply of milk which it gives, the usual rate being Rs. 10 for every seer (of 2 lbs.). No value is set on the male calves and they are frequently allowed to die from neglect, or they are disposed of to the Sarodīs, a wandering caste of quasi-religious mendicants, who take them to the rice Districts of Bhandāra and Bālāghāt and sell them there. In 1903-04 the number of cow-buffaloes was 31,000. This is a smaller number than is to be found in most of the Northern Districts, but large considering the very limited area available for grazing in Wardhā. In 1904-05 it had decreased to 28,000. There were only some 5000 male buffaloes.

Ponies and small stock.

116. Ponies are not bred in the District to any extent worth mentioning, nor is the taste for riding prevalent among the landowning classes. The number of ponies in 1903-04 was something under 3000 or about 3 to a village. Sheep and goats are kept by the Dhangars or shepherd caste. For its small size the number of goats in the District is extraordinarily large amounting to 70,000, and being exceeded only in Nāgpur, Chānda and Bhandāra. Many cultivators have also begun to keep flocks of goats for the sake of the manure which they afford. The Dhangars keep goats for the sale of the meat, and also make *ghī* from their milk and sell it to the Baniās for export There is no demand for it locally, the people refusing to consume goat's milk either in its natural state or when made into *ghī*. The Dhangars also let out their herds for being penned on the fields. The number of sheep is 17,000 to 18,000 and this is also fairly high as compared with other Districts. Sheep are kept for the sake of their wool, from

which country blankets are made. Donkeys are kept only by Kumhārs and by Dhīmars who in Wardhā are known as Bhois. Many of these Bhois make a profession of carrying goods on donkeys for hire. They also keep pigs and generally occupy a lower position than the Dhīmars of other Districts, though Kunbīs will take water from them.

Diseases.

117. The local names of the ordinary cattle diseases are *phānsi*, *sarphānsi*, and *ektangia* for anthrax, *khurī* for foot-and-mouth disease, *mātā* for rinderpest and *phopsā* for pleuro-pneumonia. *Phānsi* is what is called gloss anthrax; the veins of the tongue are distended with black blood and it becomes much swollen, especially at the base. This disease always appears in the hot weather and is probably caused by the animal drinking bad water. It is said locally not to be very fatal, but Gunn's Report on Cattle Disease states that the animal nearly always dies. The local remedy is to brand the veins of the tongue and sometimes to cut the ears so as to let blood flow from them. When the lungs are affected the disease is called *sarphānsi*, and this is said to be much more fatal. *Ektangia* is apparently the local name for blackquarter, an anthracoid disease in which one of the hindquarters becomes affected and swells. This disease is rare and is said to appear at intervals of some years. Rinderpest is said usually to be prevalent in the hot weather, but accounts as to the time of its appearance vary so much that little reliance is to be placed on them. It is generally supposed to be less common in the Nāgpur country than elsewhere. The animal is given *ghī* and buttermilk to drink to cool the liver, but no medicine is administered. Segregation is rarely practised owing to the difficulties which it presents. Recently inoculation for rinderpest has had successful results in some villages. *Phopsā* or pleuro-pneumonia is not very common and is not locally considered to be contagious, though as a matter of fact it is so. But cases of inflammation and congestion of the lungs are often mistaken for the contagious disease. Real pleuro-

pneumonia is usually fatal and medicine has little effect on it. *Khurī* or foot-and-mouth disease is the most common but is not usually fatal. Ulcers appear on the lips and blood and pus ooze from the hoofs. If the hoofs split the animal becomes lame for life. *Ghī* or butter and alum are applied to the tongue and *dīkāmāli* or the resin of *Gardenia lucida* boiled in linseed or tillī oil to the feet, or a mixture of powdered tobacco and lime. Or the animal is made to stand in mud or the hot refuse of mahuā. The disease is most virulent in the cold weather.

Fairs and markets.

118. The District has no regular cattle fairs, but a certain number of animals are brought for sale to the annual fair held at Ghorad near Selū in March, and in 1903 an agricultural show was held here and prizes were awarded. Two important weekly cattle-markets are held at Samudrapur in the Hinganghāt tahsīl and at Deolī. No statistics of sales are kept at Samudrapur, but at Deolī a registration fee is levied on sales. About 4000 head of cattle are sold here annually on an average. Cattle are also sold at a number of other weekly markets as Wardhā, Selū, Pulgaon, Rohnā, Anji and Arvī. The sales at Wardhā average 1300 head annually and those at Arvī 3500 head. The large market held at Wun in Yeotmāl District is frequented by purchasers and sellers from Wardhā. Many cultivators also go to the Arvī tahsīl and buy cattle direct from the Gaolīs who breed them.

CHAPTER V.

LOANS, PRICES, WAGES, MANUFACTURES, TRADE AND COMMUNICATIONS.

LOANS.

Government loans.

119. Neither tank irrigation nor the embankment of fields have hitherto found favour among agriculturists, and the main purpose for which loans under the Land Improvement Loans Act have been granted has been the excavation of wells and in a few cases only the construction of field embankments. The Government accounts have been complicated by the inclusion under Land Improvement Loans of a sum of Rs. 1,42,380 advanced in the famine of 1900 for the purchase of seed-grain and bullocks. Excluding this sum Rs. 32,000 in all were advanced under the Act between 1881 and 1904. Of this nearly Rs. 6000 have been remitted and the balance appears to have been recovered as it fell due with interest. A sum of Rs. 5000 was shown as outstanding in 1904-05. The amount shown as remitted is probably the proportion of principal due for remission under the special famine loans of 1900, and does not consist of irrecoverable arrears, so that the advances under the Act have not involved Government in any loss. Between 1892 and 1904 no less than 438 *sanads* have been granted for improvements, 94 of these being given to proprietors and 344 to tenants. Out of the whole number of *sanads* only 50 have been given for the erection of field embankments and the remainder for digging wells. Most of these *sanads* were given for works undertaken in the famine of 1900, and the wells dug were intended in the first instance to obviate the great scarcity of water experienced in that year. Their use for irrigation was only a secondary purpose and there has been no very noticeable expansion

of the irrigated area. The total amount advanced under the Agriculturists' Loans Act from 1884 to 1903-04 was Rs. 3·17 lakhs. Of this sum Rs. 1·50 lakhs were advanced in the famine of 1900-01, and the bulk of the money was subsequently transferred in the accounts to Land Improvement Loans. The greater part of the sum advanced was recovered in the following year. In all about Rs. 9000 principal and interest have been remitted of the advances under the Act and the remainder has been recovered as it fell due.

Interest on private loans.

120. The rates of interest charged for private loans were until lately very exorbitant, especially for petty cash loans. On large loans interest was paid at 12 to 24 per cent *per annum*, but on small ones 25 per cent would be charged for a period of three or four months. Such small advances are especially made to petty cultivators by the class of immigrants from Northern India called Rohillas. Some of these have settled in large villages and carry on dealings in the neighbourhood. They either lend money or sell cloth at exorbitant prices, realising their debts by threats of violence and seldom having recourse to the civil courts. The practice of giving loans to be repaid in grain or cotton at a fixed rate at harvest, which is called *lāwani*, is also very disadvantageous to the tenants. It is most common in the case of the cotton crop, as it is advantageous to the dealers to secure their supply beforehand. The lender will give a cash loan and stipulate for payment in cotton at a fixed rate which may work out to about 33 per cent below the market price at harvest, or even more. In such transactions if the crop gives a poor outturn, the tenant loses heavily. This system is or was until recently most in vogue in the Arvī tahsil, but it is believed to be declining as the tenants became more intelligent and realise the loss which they sustain. Traders regularly advance earnest money in order to obtain a lien on the crop at the rate of Rs. 2 per *khandī* (5 maunds) for wheat, linseed, juār and til and Rs. 5 per *khandī*

(9 maunds) of uncleaned cotton. They sometimes buy the whole crop in advance, and landowners who combine trade with agriculture bring pressure to bear on their tenants to obtain such agreements from them. The rates of interest for cash loans are from 6 to 9 per cent when jewellery is pledged and from 6 to 12 per cent on the mortgage of land according to the stability of the borrower. On grain loans advanced for seed or for subsistence while the crop is in the ground and repayable at harvest, the rate is usually 25 per cent and for linseed 50 per cent. Even juār is lent at 25 per cent. In the case of cotton if a loan of 18 seers of cotton seed is taken, the payment is 9 seers of uncleaned cotton at harvest. This is a very high rate, but the transaction is small and the seed may be hand-ginned. A large number of tenants now keep their own seed, or at least the autumn grains required for seed and for their subsistence, and borrow only the seed for the spring grains.

Moneylenders.

121. The principal moneylenders of the District are Agarwāl or Oswāl Baniās, while a few are Brāhmans or members of other castes. Among the leading firms may be mentioned Hīra Lāl Rāmgopāl Agarwāl Baniā whose representative in Wardhā is Seth Bachhrāj, a public spirited gentleman and well affected to Government; Jumnā Dās Potdār Agarwāl Baniā, the broker of the Empress Mills; Rai Sāhib Rekhchand Mohtā Mahesrī Baniā of Hinganghāt, the owner of the mills bearing his name; the well-known firms of Rai Bahādur Banshī Lāl Abīrchand and Rājā Seth Gokul Dās; Lālchand Hīra Lāl Dāga Oswāl Baniā of Hinganghāt; Baldeo Bishundās of Arvī who has extensive dealings in the interior of the tahsīl; and Bhawāni Rām Chunnī Lāl Oswāl Baniā of Hinganghāt; the above being all Baniā firms. Among the Brāhman moneylenders are the Būtis of Nāgpur; Janārdan Dāmodar Naik of Korā; Balwant Hari Deshpānde of Samudrapur and Ashtā in Nāgpur District, who is a Deshasth Brāhman; Krishna Rāmchandra Singur of Chi-

cholī; and Keshava Rao Shām Rao and Ambādās Atmārām, the proprietors of Ashtī. Among other castes Gangārām Singh Rājput of Chicholī and Gangādhar Mādho Chitnavīs of Nāgpur are the principal, the latter gentleman making only loans of cash and grain to the tenants of his own and the surrounding villages. There are also a large number of moneylenders who deal in petty sums and many proprietors advance grain to their tenants.

Indebtedness of the cultivators.

122. At the settlement of 1892–94 detailed inquiries were made into the financial condition of proprietors and tenants and lists of those who were indebted were drawn up. It was found that out of 6556 proprietors and shareholders of villages, 1728 or 26 per cent were in debt. This proportion was at the time considered to be a high one and the usual causes of indebtedness, as want of thrift, extravagant expenditure on marriages and love of litigation are emphasised in the Settlement Report. But compared with the involved state of the proprietors in most Districts it cannot be considered as at all serious. Out of the total numbers indebted, 567 or about a third owed sums not exceeding Rs. 300 and therefore could not be considered as in any way embarrassed, while only 500 persons or 7 per cent of the proprietary body owed sums exceeding Rs. 1000. At the settlement the financial condition of the proprietors may therefore be considered to have been satisfactory. Out of nearly 40,000 tenants over 15,000 or 39 per cent were indebted. But over 6000 of these did not owe more than Rs. 100, and 3000 more owed between Rs. 100 and Rs. 200. Although the position of the tenantry was therefore not so good as that of the proprietors, these statistics indicate that only a small proportion of the whole number were seriously involved. The Settlement Officer mentions that the cultivators in the plain country were noticeably prosperous. At this time both proprietors and tenants enjoyed almost unlimited credit in proportion to their resources, and were consequently too careless in

incurring liabilities which imposed no immediate restrictions on their manner of living, and of which they only expected to feel the burden in the distant future if at all. Probably the greater proportion of the liabilities of the agricultural classes at this time need never have been incurred with the exercise of ordinary forethought and prudence. The same cannot be said of course of debts arising during the bad seasons following the settlement. Another common practice, here as elsewhere, was to borrow money from a number of creditors, the result of which was that the debtor failed to realise the true extent of his liabilities.

Transfers of landed property.

123. Between the 30 years' settlement (1862-63) and that of 1892—94, 79 whole villages and 552 shares of villages were transferred by sale or foreclosure. The shares represented 2059 annas or a total of 129 whole villages. Thus the total number of whole villages transferred during the period comes to 208 or less than a sixth of the number in the District. This is a smaller proportion than has been recorded for other Districts during the same period, where the transfers have amounted to a fifth of the total number of villages. The area transferred was 193,000 acres or less than a seventh of the village area. The Government revenue of the property transferred was Rs. 70,000 and the total amount realised Rs. 7·58 lakhs, or more than ten times the revenue. An area of 25,000 acres representing 560 plots held in *mālik-makbūza* or tenant right was also transferred, the rental assessed on this area being Rs. 24,000, while the prices realised amounted to Rs. 4·35 lakhs or 18 times the rental. The Settlement Officer also gives some interesting statistics showing the amounts of *nazarāna* or premia paid when holdings were re-let to fresh tenants. These amounted in many cases to ten times the annual rental, and in a few to much more. The above facts sufficiently indicate that towards the close of the 30 years' settlement land had already become extremely valuable, and the land revenue was not felt as a burden.

Wardhā, like other Districts, though to a smaller degree, suffered from the agricultural depression caused by the bad harvests of the nineties, and the transfers of villages have been proportionately more numerous since the recent settlement (1892—94) than during the previous 30 years. Between 1894-95 and 1903-04 119 whole villages and 1279 shares of villages were transferred. The amount of each share is not known, but the Government revenue of the property transferred was Rs. 1·46 lakhs or rather more than a fifth of that of the District, and this proportion may be accepted as certainly not over the mark. The process of transfer was therefore more than three times as rapid during these ten years as in the thirty preceding years. The total sum realised was Rs. 11·85 lakhs or eight times the land revenue. The records of the classes of persons by and to whom the transfers were made show that moneylenders gained by 333 transfers or 24 per cent of the whole number. A comparison of the castes of proprietors at settlement and in 1903 shows that the villages held by Kunbīs decreased from 516 to 450 or by 66. Baniās increased their property from 79 to 123 villages or by 44. Rājputs gained 23 villages, holding 60 instead of 37. Parbhus advanced from 11 to 20 and Kalārs from 2 to 11. Bhoyars decreased from 22 to 15 and Brāhmans from 402 to 392. The castes which have acquired villages all number some prominent moneylenders within their ranks, with the exception of Kalārs whose villages may have been purchased from the profits of the liquor traffic.

Increased value of land.

124. The effects of the bad seasons have now, however, entirely passed off, and during the last few years the value of landed property has so largely increased that any proprietor whose liabilities have not been hopelessly swollen by accumulations of interest should have no difficulty in extricating himself. The statistics of sales sufficiently indicate this. The following figures show the average multiple of the land-revenue demand

realised from private sales during a series of years; 1891-92, 11½; 1894-95, 10½; 1901-02, 16½; 1902-03, 18½; 1903-04, 24½. The realisations on property sold by order of the court are much less than in private sales, but the proportionate increase has been as great, from a multiple of 6½ times the land revenue in 1891-92 to 14 times in 1903-04. The statistics of sales in Collector's cases are similarly favourable. The average payments of sub-rents per acre have risen from R. 1-5-11 in 1891-92 and Rs. 2-4-10 at last settlement (1892—94) to Rs. 3-7-6 in 1903-04, while for the best cotton land enormous rents are paid. It may probably be safely asserted that the rental value of land has risen on the average by not less than 50 per cent since the settlement, thus diminishing the actual incidence of the revenue by a third. The following statistics of the highest and lowest prices realised per acre of land sold in recent Collector's cases are quoted by the Deputy Commissioner.[1]

Tahsil.	Highest price.	Lowest price.
	Rs.	Rs.
Arvī	250	37
Wardhā ...	170	25
Hinganghāt ...	60	5

The above figures are not averages and the highest prices may therefore be isolated instances, such as sometimes occur, of rates being forced up by competition. Still they indicate sufficiently the high pitch of the selling value of land existing at present, and are the more significant when it is remembered that the settlement rental of the Ashtī group, the most highly assessed in the District, was R. 1-15-1 per acre. At the same time they show, as the Deputy Commissioner points out, that the Hinganghāt tahsīl has not shared to the same extent as the others in the abounding prosperity

[1] Letter No. 6877, dated 3rd November 1905, from the Deputy Commissioner to the Commissioner, Nāgpur Division.

produced by the cotton trade. This tahsil suffered much more severely than the others in the famines and the rainfall of recent years has not been so favourable here as in the rest of the District.

PRICES.

Prices in former years.

125. The average prices for the years 1855—61 as obtained by Mr. Purshotam Dās from the account books of four different firms were wheat 86 lbs. per rupee, linseed 74 lbs., cotton 20½ lbs , and juār 116 lbs. Immediately after 1861 the price of cotton was enormously inflated by the American War and those of grain followed in its course. The prices of the quinquennium 1861 —65 were nearly or quite treble those of the preceding decade in the case of wheat, linseed, juār and cotton. In 1867 the railway was opened and various causes have since combined to prevent a fall to anything like the old level. But the 30 years' settlement did not take account of the heavy inflation after 1861 because it was not foreseen that it would be permanent. The settlement was not undertaken for the purpose of raising the revenue, which it was considered was already sufficiently high, but of equalising its incidence. It took in fact very little account of assets or prices, and left the revenue at practically the same figure as had been paid during the preceding 40 years. At the settlement of 1892—94 the Settlement Officer arrived at the conclusion that the general rise in prices since the period preceding the 30 years' settlement (1862-63) had been 150 per cent on the average of the four staple crops. The price of cotton had more than trebled. The average rates for the years 1888—92, which were taken as those prevailing at the time of settlement, were wheat 34 lbs., linseed 26 lbs., juār 48 lbs., and cotton 5 lbs. per rupee. Juār is the staple food of the District, but its wealth is derived from the cotton crop, and as juār is practically not grown for export its price does not greatly affect the cultivators.

126. Since 1891 the price of ginned cotton has risen as high as 3·8 lbs. per rupee in 1893, while in 1898 and 1899 it has been as cheap as 6 lbs. It has generally, however, varied between 4 and 5 lbs. and in most years has been higher than the settlement price. In 1903 it was 4·2 lbs. and in 1904 rose to 3·8 lbs. It is certain that the people have reaped very large profits from the sale of cotton. The cultivator, however, usually sells his cotton uncleaned, and the price of uncleaned cotton in rupees per *khandī* of 9 maunds is the one commonly known to the people. The price of juār has always been above the settlement rate since 1891. The average price during the decade 1891—1900 was 36 lbs. and between 1901 and 1903, 40 lbs. The highest point touched was 21 lbs. in 1897. In the famine years juār has not always been procurable in sufficient quantities to meet the demand for consumption. Wheat and linseed have also never since been so low as at settlement. The highest price of wheat was 16 lbs. in 1900, the average for the five years 1891—95, 29 lbs. and for the years 1901—04, 22 lbs. Linseed has fetched very high prices in recent years, the retail rate having in some years been double the settlement rate and seldom less than 50 per cent higher. The average price for the decade 1891—1900 was 18 lbs. and for 1901—04, 15 lbs. The fact that such prices have not induced the cultivators to put a larger area under this oilseed appears to be eloquent testimony to the profits reaped from cotton cultivation.

Recent rates.

127. The prices of other commodities have not increased in the same ratio as those of agricultural produce. Previous to the abolition of the salt customs line in 1874, the price of salt varied between 15½ and 17 lbs. a rupee during the years 1860—1875. On the reduction of the duty it fell to 20 lbs. to 22 lbs. between 1876 and 1890. Between 1891 and 1903 the price remained almost uniform at a little cheaper than 21 lbs. Locally it is said that the ordinary rate for con-

Prices of miscellaneous articles.

siderable quantities has been a rupee for a maund of 23 lbs. On the first remission of taxation in 1903 the price went down to 14 annas a maund but advanced again on the destruction of a considerable stock by fire in Bombay. In 1904 the retail price of salt was 21·7 lbs. Mirzāpur sugar sells at Rs. 3 to Rs. 3-8 per maund of 20 lbs. or 5½ to 6½ lbs. per rupee, and Mauritius sugar at about Rs. 2-8 per maund or 8 lbs. a rupee, being sometimes a little cheaper. *Ghī* sells at Rs. 10 to Rs. 10-8 per maund of 24 lbs., and its retail price is 2 lbs. per rupee. Cotton-seed fetches R. 1-4 per maund of 40 seers and juār stalks Rs. 15 per thousand bundles in the country and Rs. 20 in towns. An acre yields 500 bundles. Grass generally sells at Rs. 5 to Rs. 10 per thousand bundles in towns. The price of fuel has also risen largely and a cartload costs R. 1 to R. 1-4.

WAGES.

Cash wages.

128. The Volume of Prices and Wages in India does not contain statistics for Wardhā, but those for the adjoining District of Nāgpur are probably sufficiently representative of Wardhā in past years. According to these an agricultural labourer earned Rs. 5 a month in 1873, Rs. 4 in 1881, Rs. 4 in 1891, and Rs. 5 in 1901. These figures indicate and probably with accuracy that wages were higher in the early seventies when the effects of the great demand for cotton caused by the American War had not yet passed off than during the subsequent period of comparative stagnation in trade and industry. Shortly after 1891 the demand for labour revived, and in 1893 the wages of an agricultural labourer are quoted at Rs. 5-11 a month. This rate has been adhered to in subsequent years, the figure for 1901 being Rs. 5-10, for 1902 Rs. 6 and for 1903 Rs. 5-12. The figures though in themselves significant as indicating a rise in the wages of unskilled labour of nearly 50 per cent since 1891, probably understate the rates prevailing for the last three years. In

1902 the daily wages of mill hands were returned as 4 to 5 annas for a man and 3 annas for a woman, as against 3 annas for a man and 1½ to 2 annas for a woman in 1891. In 1904 the wages in factories were 6 annas for a man and 4 annas for a woman. It is probable that a male labourer can now earn a minimum of Rs. 6 a month at any kind of unskilled labour, and this represents a rise of 50 per cent on the rates of 1891. Such an increase in the wages obtainable by the large class of unskilled labourers who form the lowest stratum of the population is a very substantial indication of general prosperity. The wages of skilled artisans were shown as Rs. 15 in 1891 and Rs. 20 in 1903. They are reported to vary between 6 annas and 12 annas a day according to the very different degrees of proficiency of such artisans as masons, carpenters and blacksmiths.

Grain wages. Farm-servants.

129. Farm-servants are usually engaged by the year from the first day of Chaitra (April) But in many cases they are only taken on for six months. If paid in grain the customary wages of a farm-servant are 6 *kuros* or 120 lbs. of juār a month and from Rs. 20 to Rs. 25 a year in cash or 8 *kuros* a month and Rs. 5 in cash. Formerly it is said that they received only 5 *kuros* a month and two to five rupees annually. Besides this the farm-servant receives 5 *kuros* or 100 lbs. of juār in the pod at harvest, his food on four or five festivals, and a blanket and a pair of shoes annually; and while he is watching the juār crop he picks as many of the heads as he wishes to eat. These grain wages work out to about Rs. 60 a year, taking juār at 42 lbs. to the rupee. But the servants frequently demand to be paid in cash and their cash wages vary between Rs. 60 and Rs. 80. At last settlement (1892—94) Mr. Purshotam Dās stated that agricultural servants hired by the year received cash or grain wages to the amount of Rs. 3 a month. The wages of private graziers employed by mālguzārs or large tenants are the same as those of farm-servants. To the village graziers

who pasture cattle by the month for hire, the fees are 2 annas a month for a cow and 4 annas for a buffalo. For the extra labour required in weeding and cutting the crops women are more commonly employed than men. The autumn crops only are weeded, juār as a rule once and cotton two or three times. Women are employed in weeding and are paid 3 or 4 pice if they work from midday till evening which is a common practice in the rains, and 1½ to 2 annas for working the whole day. The weeding of cotton is estimated to cost from Rs. 5 to Rs. 7 an acre. Men are employed for cutting the juār stalks and receive 3 *pailīs* or 7½ lbs. of grain a day. Women cut off the ears from the stalks and get 2 *pailīs* or 5 lbs. each. If extra labourers are employed for threshing and winnowing they are paid at the same rate, but the work is usually done by the cultivator with his family. The picking of cotton is sometimes paid for by a share of about a twentieth of the amount picked according to the demand for labour. This is most acute at the time of the middle pickings and the largest sums have to be paid then. If cash payment is made, the rate is 3 or 4 annas per maund of 18 seers of seed cotton. Women are almost always employed as pickers, and the work goes on from the beginning of November to the end of January. At the rate given they earn about 2 annas a day. Wheat harvesting is paid for at the rate of one *themlī* or bundle for every 20 bundles cut. This yields between 3 and 4 lbs. of grain and a woman can earn one, and a man one and a half a day. Three men can cut an acre of wheat in a day. Women are employed for rooting up the linseed plants and beating them out with a short club or *mogrī* and are paid 2 annas a day. Rājputs from Northern India are largely engaged for watching the crops and also as duns for collecting rents and debts. The local supply of labour is insufficient at harvest time and a temporary immigration called the *jhāri* takes place from Bhandāra, Bālāghāt and Chānda. The labourers come to Wardhā after the harvesting of the rice crop and return

during the hot weather. During the last few years a number have settled in the District.

Village servants.

130. Setting aside the patwāri and kotwār who now receive cash stipends, and are practically in the employment of Government, the village servants to whom customary wages are paid are the Joshi or village astrologer, the Khāti or Lohār the blacksmith, the Sutār or Barhai the carpenter, the Mhāli or barber, the Bhūmak or priest of the village gods, the Gārpagāri or hail-averter, and the Warthī or Dhobī, the washerman. It is now becoming usual to pay the village servants in cash by the job, while the unfortunate Bhūmak and Gārpagāri frequently receive nothing from the sceptical cultivators and have had to betake themselves to other avocations. The duties of the Joshi and Bhūmak are described in the chapter on Population. The carpenter receives an annual allowance of 100 lbs. of grain and the blacksmith of 50 lbs. per plough of four bullocks or 40 acres, tenants who have smaller holdings giving a proportionate amount. In return for this they repair the iron and wooden implements of agriculture including carts, and make new ones when the materials are supplied to them. Sometimes the tenant gives both the carpenter and blacksmith 20 lbs. of grain extra for the repairs of each cart in his possession. The Mhāli or barber receives 25 lbs. of grain annually for each man in the household whom he shaves. If paid in cash he receives 6 annas a year per head. He is not paid for children under 12 years of age. He uses both imported razors and those made locally, which are as good as an ordinary razor not hollow ground. The barber also carries the invitations at weddings, acts as torch-bearer and makes leaf-plates. For these duties he receives a present. He massages the legs of his clients when called upon and is given his food. The Warthī or Dhobī washes the clothes of the tenants two or three times a month, and all the clothes of the family when a birth or death occurs. For this he receives 20 lbs. of grain at

the autumn harvest and 30 lbs. at the spring harvest. When a child is born he gets 25 lbs. of grain if it is a boy and 12½ if a girl. But he gets nothing extra when a death occurs. Men's loin cloths and women's *sāris* or cloths are washed daily. In the case of the poorer tenants, the women of the family do this work, but those who can afford it employ the Dhobī when he is resident in the village and give him a *chapāti* daily in return. Besides their ordinary remuneration all the village servants receive presents at sowing time and harvest if they go to the fields. These may amount to 3 or 4 lbs. of grain on each occasion.

Cost of cultivation.

131. A rough estimate of the cost of cultivation of a holding of the staple crops of the District amounts to 33 per cent of the value of the produce; in this nothing is allowed on account of the labour of the cultivator's family. As the staple crops are cotton and juār, the expenditure on seed grain is very small in Wardhā and amounts only to about 3 per cent of the value of the produce. While the rent at the average rate of 15 annas per occupied acre only comes to 5 per cent and probably much less on the real outturn of good cotton land.

Material condition of the people.

132. A visible advance is perceptible in the style of living, principally in towns but also in the interior. The villages are no longer littered with filth and rubbish as described in former times but are neat and clean. The houses of the poorer cultivators and labourers are made of mud, but now have tiled roofs. They consist generally of not more than two small rooms and a small shed for plough-cattle and goats. Such a house would cost from Rs. 10 to Rs. 25. The houses of mālguzārs and substantial tenants are generally made of brick, and have separate rooms set apart for different purposes. A house of this nature might cost from Rs. 200 to Rs. 500. Thatched roofs and walls of bamboos are now found only near the forests. Houses in towns are built more expensively than before. The water-rate based

on the letting value has substantially increased; while the payments of octroi on building materials have increased from Rs. 1000 in 1891-92 to Rs. 2000 in 1904-05. The well-to-do classes in towns use furniture after the English fashion, and have chairs, tables, lamps with glass chimneys, enamelled cups and plates, and a clock. The food of the agricultural classes has not materially changed, but the consumption of rice, which is a luxury in Wardhā, has considerably increased. Sugar is now eaten instead of *gur*, and the imports of sugar and *gur* in 1904 were the largest ever recorded, being valued at Rs. 7½ lakhs. The realisations of octroi on drugs and spices have increased from Rs. 4000 in 1891-92 to Rs. 7000 in 1904-05, and on articles of food and drink from Rs. 11,000 to Rs. 24,000. The food of a mālguzār or substantial tenant will cost from Rs. 15 to Rs. 20 a month for a family of four (a married couple and two children). In respect of clothing a great advance is manifest. A very large proportion of the clothes worn in the District are of fine English cloth. The cost of clothing the above family might vary from Rs. 13 a year in the case of a small cultivator to Rs. 40 in that of a large tenant or mālguzār. Children's clothes of course cost very little as they go half naked except in the cold weather. The wives of substantial tenants and Kunbī mālguzārs generally have silver ornaments, while the higher classes wear gold above the waist and silver below. Ornaments are usually given at the time of marriage and cost from Rs. 300 to Rs. 400 in a well-to-do family. The habit of hoarding surplus wealth is now declining in Wardhā as the advantages of investing in land or factories and thus obtaining a return become apparent. Soda-water is now drunk and cigars and cigarettes are smoked. Those who can afford it have watches and bicycles. Men of the educated classes keep their own razors and shave themselves, and let their hair grow like the English. Matches are largely used and kerosine oil universally.

MANUFACTURES.

133. The hand industries of the District are comparatively unimportant. Previous to the opening of the mills, most large villages contained a number of cotton hand-weavers, but their trade is now declining. The number of persons employed in the cotton industry, other than those working in mills and factories, fell from 17,000 in 1891 to 7000 in 1901, this latter figure being nearly 2 per cent of the population. Cotton spinning as an industry is practically extinct. The coarse *newār* cloth for bedding is woven from home-spun thread by Gārpagāris who have been compelled by lack of custom to abandon their ancestral calling of protecting the crops from hail, and *gonās* or coarse cotton carpets are made by Dhangars. Wearing cloth is now always woven from mill thread. The weavers are usually Koshtis of the Sālewār subcaste and many of them are Telugus. Mehrās or Mahārs also weave coarse cloth. They reside in most of the large villages and produce the ordinary articles of clothing. For coloured cloth the thread is dyed before weaving. The finer counts of cloth are not usually woven in Wardhā. There are also a few dyers in several large villages who are generally Rangāris by caste. The principal centre is Hinganghāt where there is a Rangāri quarter. They usually dye thread, and print quilts and carpets. There is nothing of distinction in their designs or colours. There are a very few silk weavers. The ordinary country blankets are woven from the wool of sheep in several villages by the Dhangars or shepherds, but the local supply is not sufficient and they are imported in large quantities from Berār. Hemp matting and net bags for holding cotton are woven at Pārdi and other places by the Bhāmta caste.

Weaving.

134. The number of gold and silver-workers in the District was 3000 in 1901. Gold and silver ornaments are made only by hammering and not by casting. When they are hollow the interior

Metals.

is usually filled up with lac. Two castes are engaged in this industry, the Sonārs and Panchāls. The Panchāls call themselves Vishwa Brāhmans and perform the *munj* ceremony of investing their children with the sacred thread. They will not take food or water even from Brāhmans. The Panchāls are a caste originating from Madras, and are looked down on by the Sonārs even though the latter do not wear the sacred thread. The Panchāls usually do engraving and inlaying and make gold beads. The local patterns of gold and silver ornaments have little or no artistic merit; but the District is a rich one and even factory hands may be seen wearing gold. Among the more distinctive ornaments of the Marāthā country may be mentioned the *ketak* or flat circular ornament of gold worn on the crown of the head, the *bugdī* or pendant worn in the upper part of the ear, the *jawā chi garsulī* or necklace of gold beads like grains of barley, the *jowā* or large thick silver ring for the toe and the *virūdi* or balled ring for the fourth toe. Brass and copper vessels are not made in any appreciable quantities in the District but are generally imported. Copper bangles painted and varnished are worn by women of the Marāthā caste and others, and ornaments of bell-metal, nickel silver and zinc are worn by the poorer classes. The ordinary implements are manufactured from imported iron and large pans for boiling sugarcane are made at Nāra in the Arvī tahsīl. Some iron-workers in towns make boxes and razors of fair quality.

Other industries.

135. A few carpenters in towns make beds and furniture, and do rude carving and turning. Baskets, *chicks* or screens and many other articles are made from bamboos by the Basors or Buruds, and brushes and mats of date-palm leaves by Māngs. Cordage for beds is usually made of hemp and also from *mūnj* grass (*Saccharum ciliare*). The earthen vessels made locally are not of any particular quality, the material used being red clay mixed with horsedung. Large vessels are made in Hingnī, and there are also considerable numbers of Kumhārs

at Māndgaon and Wāgholi. The Chitāris make clay and wooden dolls and toys besides painting designs on the walls of houses. Lac bangles are made in Hinganghāt and Wardhā and are worn by Mārwāri women and others. Glass bangles as well as necklaces of black glass beads, which all married women must wear in the Marāthā country, are usually imported from other Districts. Large *mots* or buckets for drawing water from wells and sandals or slippers are almost the only articles made of leather; thongs for agricultural purposes are made of hemp and shoes are usually imported.

Cotton mills.

136. The rapid construction of cotton factories is the most striking feature of commercial development in Wardhā in recent years. The District contained in 1904, 2 spinning and weaving mills, 1 spinning mill, 16 cotton presses and 39 ginning factories. The bulk of the ginning and pressing factories have been opened since 1890 and 26 of them since 1900. The oldest mill in the District is the spinning mill at Hinganghāt which was opened in 1881 with a capital of Rs. 3½ lakhs. It was formerly owned by a joint stock company, but it is now the property of Rai Bahādur Banshī Lāl Abīrchand who obtained it on foreclosure of mortgage. It contains 31,000 spindles and employs over 700 operatives. The outturn of yarn in 1904 was 35,000 maunds valued at Rs. 11½ lakhs. The nominal capital has since been increased to Rs. 6 lakhs. The counts of yarn spun are from 4's to 32's. The spinning and weaving mill at Pulgaon is the property of a joint stock company with a capital of Rs. 5 lakhs, which takes its name from the town. In 1904 it contained 165 looms and 17,000 spindles and produced 29,000 maunds of thread valued at Rs 10 lakhs and 7500 maunds of cloth valued at nearly Rs. 4 lakhs. The average number of operatives employed was nearly 900. The new mill at Hinganghāt was opened in 1900 and is the private property of Rai Sāhib Rekhchand Mohtā.[1] Its working capital is Rs. 18 lakhs. It contained 160 looms and

[1] This gentleman died in 1906.

nearly 15,000 spindles in 1904 and employed on an average nearly 1000 operatives daily. In 1904 its outturn of yarn was 30,000 maunds valued at Rs. 8·7 lakhs and of cloth 8200 maunds valued at Rs. 3·6 lakhs. The three mills contained in 1904 325 looms and 63,000 spindles, and about Rs. 29 lakhs of capital were invested in them. In 1903 it was stated that the old mill at Hinganghāt worked at a loss, while the profit of the Pulgaon mill was Rs. 87,000 and of the new mill at Hinganghāt Rs. 45,000. In 1904 it is reported that both the Hinganghāt mills worked at a loss and that the Pulgaon mill only cleared Rs. 9000. In cleaning cotton before spinning a proportion of the weight is lost which may amount to 15 per cent or more. Some of this is sold as waste cotton and used for stuffing quilts and pillow-cases. But in weaving, weight is gained owing to the sizing process with starch, and the finished cloth may weigh 25 per cent in excess of the thread used.

Ginning and pressing factories.

137. Many of the ginning and pressing factories are owned by the proprietors of the mills and by the Empress and Swadeshi Mill Companies at Nāgpur. Several are owned by Rājā Gokul Dās and other Mārwāri Baniās and a few by Marāthā Brāhmans and Kunbīs. Ten of the ginning factories are located at Hinganghāt, seven at Wardhā, seven at Arvī, five at Pulgaon, three at Sindī and one at each of several other villages. Of the presses four are at Hinganghāt, four at Wardhā, three at Pulgaon, three at Arvī, one at Pohnā and one at Sindī. Two ginning factories have 50 gins or more and the others contain from 12 to 42, the average number being 27 and the total number of gins in all the factories 1065. The collective capital of the ginning and pressing factories is taken as something over 25 lakhs. Roughly it is said that a ginning factory requires Rs. 1500 of capital per gin and a cotton press Rs. 70,000. The collective profits of the ginning and pressing factories in 1904 were nearly Rs. 3½ lakhs, which is a very handsome return. The ratio of ginned to seed cotton

is generally 35 per cent. The rate charged to outsiders for ginning cotton comes to Rs. 3-4 per *khandī* or an average of 6 annas per maund of seed cotton. In presses the work is given on contract, the rate charged for a bale (of 400 lbs.) being Rs. 3 to Rs. 4. Presses are of various kinds. The old compound press turned out about 150 bales a day. The press in common use at present is called the half press and finisher, the operation being completed in two stages. This is said to produce 200 bales a day. A new revolving press which has now been introduced is much more effective. About 3500 hands are employed in the ginning and pressing factories; these, however, only work for from five to seven months in the year. The wages of unskilled labour are from 4 to 6 annas a day for a man and 2 to 3 annas a day for a woman. The total capital invested in the mills and factories is thus more than 50 lakhs and they employ in the busy season more than 6000 operatives.

Weights and measures.

138. The measures of capacity in use in the District are the following:—

One *ser*—25 tolās.

One *adhelī*—2 *sers* or 50 tolās.

One *pailī*—4 *sers* or 100 tolās or 2½ lbs.

One *kāthā*—4 *pailīs*.

One *kuro*—8 *pailīs* or 20 lbs.

One *khandī*—20 *kuros* or 5 maunds[1] or 400 lbs.

A *ser* is about equivalent to a double handful of grain. A double handful is also known as *onjal* and a single handful is called *pasā*. *Kuro* measures are not now used. In the municipal towns of Wardhā, Arvī and Hinganghāt Government *kāthā* measures have been introduced, and also *kangan* measures, the *kangan* being equivalent to a seer of 2 lbs. The terms *kāthā* and *kangan* really belong to Chhattīsgarh. In Arvī tahsil the size of the *pailī* varies in different locali-

[1] Throughout this volume the maund is taken to be equivalent to 80 lbs. except where otherwise stated.

ites, while in the Deolī, Nāchangaon and Andorī parganas a *khandī* of 24 *kuros* is used. For measuring linseed and til the *khandī* contains 22½ *kuros* of 8 *pailīs* in Wardhā, 21¼ *kuros* in Arvī and 23 *kuros* in Hinganghāt. For uncleaned cotton the following scale of weights is employed :—

One *paserī*—2¼ seers or 4½ lbs.

One *dharā*—2 *paserīs* or 9 lbs.

One *maund*—4 *dharās* or 18 seers.

One *khandī*—20 maunds or 9 Government maunds or 720 lbs.

For cleaned cotton a maund of 11 seers is used in Wardhā and Hinganghāt and of 14 seers in Arvī. A *bojhā* or bale contains 15 maunds in Wardhā and Hinganghāt and 10 maunds in Arvī. The Wardhā and Hinganghāt *bojhā* is thus equivalent to 4 Government maunds and 5 seers or 330 lbs. and the Arvī *bojhā* to 3½ Government maunds or 280 lbs. The commercial bale of cotton is 3½ cwt. or 392 lbs., but it is commonly taken as 400 lbs. The counts of thread are calculated as follows :—A hank of 840 yards of No. 1 thread weighs one pound avoirdupois, two hanks of No. 2 thread weigh a pound, three hanks of No. 3 thread, twenty hanks of No. 20 thread, and so on. Twenty yards of No. 20 thread thus weigh as much as one yard of No. 1. For salt and sugar refined and unrefined, a maund of 10 seers is used and for *ghī* a maund of 12 seers in Wardhā and of 11½ seers in Arvī and Hinganghāt. Salt is sold by the *pailī* measure, 96 *pailīs* making one *pallā*. For gold and silver the scale is the tolā of 12 *māshas*, each *māsha* containing 8 *gunjās*. The Government tolā, however, is equivalent to only 11 of these *māshas*, so that the tolā weight contains twelve-elevenths of a Government tolā or rupee. According to another scale the tolā weight is equivalent to a Government rupee and 2½ *wāls*, one *wāl* being equivalent to two *gunjās*. A *gunjā* is the red or white seed of the *gunj* tree (*Abrus precatorius*), and one *gunjā* is equal to three barley-corns. *Wāl* is the seed of the *chillāra*

shrub or Mysore thorn (*Cæsalpinia sepiaria*). A plough or *nāgar* of four bullocks is considered to be 40 acres of land. But it varies from 30 acres of black soil to 40 acres of *bardī* or shallow stony land into which the plough scarcely penetrates. The seed area of a *khandī* of wheat is eight acres, and of a *dharā* of cotton, one acre. A *bakhar* of land is 1⅓ acres, this being the amount which can be harrowed in one day. A *khandī* of cattle is a score. The *kos* is equivalent to two miles.

The Saka calendar.

139. In the Marāthā Districts the Saka era and calendar are used. This era commenced in 78 A. D. and is believed to have been founded by a Scythian King, Sālivāhan, of the Yueh-chi tribe, who reigned in Kāthiāwār. The year 1905 was 1826-27 of the Saka era. The Saka calendar differs from the Vikrama calendar in common use in the Central Provinces, in the fact that each month begins a fortnight later. Thus Chaitra, the first day of which month begins the new year, corresponds to the second half of the Vikrama Chait and the first half of Baisākh. The Saka months begin with the new moon and the Vikrama months with the full moon. The 1st of Chaitra may fall as early as the middle of March, but more commonly comes in the last week of March or the first week of April. Consequently Chaitra may be taken roughly as corresponding to April. The names of the Saka months are practically the same as those of the Vikrama months, but they retain the correct Sanskrit forms, whereas the Vikrama names are Hindi corruptions. But the Vikrama month Kunwār is called Ashvin in the Saka calendar and the month Aghan is called Mārgashir. Both eras are luni-solar and the year consists of about 355 days, but is made to correspond very nearly with the Gregorian year by the interposition of triennial intercalary months.

Markets.

140. The most important weekly markets are those of Wardhā, Deolī, Sindī, Selū, Anjī, Waiphal, Nāchangaon and Andorī in the Wardhā tahsīl; of Samudrapur, Hinganghāt, Alīpur, Wadner,

Pohnā, Khangaon, Māndgaon, Girar and Wāsi in the Hinganghāt tahsīl; and of Arvī, Ashti, Kāranjā, Rasulābād, Wādhonā, Kharangnā, and Rohnā in the Arvī tahsīl. Of these Deolī, Wardhā, Selū and Anji in Wardhā tahsīl, Samudrapur in Hinganghāt tahsīl and Rohnā in Arvī tahsīl are cattle markets, A registration fee on the sales of cattle is charged at Wardhā, Deolī and Arvī. Deolī is the largest cattle market in the District and some hundreds of cattle are brought here every week for sale. The average annual sales during the four years up to 1905 have been about 4600 head and the total amount realised Rs. 1·40 lakhs. The cattle market next in importance to Deolī is that of Samudrapur, but no registration fees are charged here. Statistics maintained by the local police show that between 3000 and 4000 head of cattle are sold annually at about Rs. 13 a head, this figure including calves. About 1000 head of cattle and small stock are brought for sale weekly as well as 300 cartloads of grain, timber, oilseeds and bamboos. The attendance in the fair weather months is from 7000 to 10,000 persons. At Arvī some 3500 head of cattle are sold annually, the total realisations being Rs. 55,000, and at Wardhā 1350 head for Rs. 21,000. These markets are also the leading ones for the sale of ordinary produce. Cotton is not sold in the weekly markets but is brought direct to Wardhā or Hinganghāt and sold in the cotton exchange or *ganj* which is permanently open during the busy season. A road tax and market dues are levied on carts bringing cotton or grain into the towns. Small transactions are conducted through professional *dalāls* or brokers who pay a license fee to the municipality. Large landowners sell their cotton direct to the mills or exporting agents but they have to pay the town taxes. Mahārs act as petty dealers and go round and buy up small quantities of cotton from tenants who have it to dispose of, and having got together a cartload bring it to the town. People of other castes who are generally termed Bepāris ply the same trade with grain. But if the tenant is dissatisfied with the price

offered, he himself brings his grain or cotton to the market town. Market dues are also levied at Nāchangaon, Sindī, Ashtī, Alīpur, Girar and Pohnā, and the sums realised are expended on village sanitation. In all these villages considerable quantities of grain and timber are sold, and Mārwāri or Cutchī dealers have taken up their residence in them.

Fairs.

141. A number of annual fairs are held in the District, practically all of which find their *raison d' être* in the commemoration of some local anchorite or saint or of a miraculous manifestation of one of the gods. At some of these the sales of grain and other articles of food, household utensils, ornaments and fancy articles are not inconsiderable, but though useful to the people as a means of obtaining their annual supplies of such articles and also as affording an occasion for an outing and a little excitement, the fairs no longer exercise any permanent effect on the trade of the District. Fairs of large or small size are held at Sonegaon, Bhīdi, Rohnī, Ghorad and Waigaon in Wardhā tahsīl; at Potī, Kāpsi, Pārdi, Pohnī and Girar in Hinganghāt tahsil; and at Dhaga and Rasulābād in Arvī tahsil. The fair at Girar is held in honour of the Muhammadan saint[1] Khwāja Farīd. This is not a regular fair but a series of gatherings of both Muhammadans and Hindus. The principal day for the Muhammadans is the 6th day of the month of Muharram and this date travels all round the year; a collection of about 2000 persons takes place each day during Muharram. A Hindu fair is held on the festival of Rām Navamī in Chaitra (April) and pilgrims visit the place on Thursdays and Sundays for about a month at this time. The fair at Dhaga takes place on the festival of Shivrātri in March and lasts for four days. The attendance varies between 10,000 and 15,000 persons, and some hundreds of temporary shops are opened for the sale of goods. Two fairs take place at Sonegaon in honour of a local ascetic of great fame, one

1 See the Gazetteer articles on these places for a notice of the religious object of the fair.

Abajī Mahārāj. The first falls in June or July and the second and more important one in November or December, each lasting for four days. At the latter fair the attendance has in past years been as high as 45,000 persons, but it has recently declined. Two fairs are also held at Ghorad in April and November, of which the second is also the more important, the attendance being about 6000. The fair at Rohni takes place in March on the day of Shivrātri in honour of an old temple of Mahādeo which is supposed to have been built by the seer Vasishtha, the same at whose bidding the Wardhā river issued from the mouth of the boar incarnation of Vishnu. That of Potī also takes place in February or March lasting for 15 days, and that of Kāpsi in January or February lasting for ten days. The attendance at each of these fairs is about 5000 persons on an average, Kāpsi being the most important. A large fair is also held at Kaundinyapur in Berār situated on the Wardhā river opposite Dewalwāda. This commences 15 days after the Diwāli festival.

TRADE.

Trade in former years.

142. As soon as railway connection with Bombay was made available in 1867 the trade of Wardhā became very considerable. The following extract is quoted from the article on the District in Mr. (Sir C.) Grant's Gazetteer of 1870:—' The trade of the ' Wardhā District is only remarkable on account of the cotton ' exports. The excellent quality of the staple, known to the ' commercial world as "Hinganghāts" from the cotton mart of ' that name, has secured for it an almost unlimited demand, and ' a higher price in the English market than any other descrip-' tion of Indian cotton, except perhaps the acclimatised New ' Orleans of the Southern Marāthā country. It seems also to ' have grown into favour on the Continent.. ...The commercial ' celebrity of the "Hinganghāt" brand has always drawn ' to that mart for foreign export quantities of cotton from ' Eastern Berār, Nāgpur, Chānda and neighbouring Districts,

'but deducting these, the exports from Wardhā alone may be 'stated to average 25,000 bales per annum, reckoning the 'value at 400 lbs.......A considerable trade has also grown up, 'since the opening of the railway to Bombay, in butter, either 'fresh or clarified, which is largely produced in the Arvī 'tahsīl and regularly exported to the Bombay market. The 'exports of butter in the year 1868-69 amounted to 22,000 'maunds valued at Rs. 4·43 lakhs. There is a small 'exchange grain trade between Wardhā and Berār, the 'imports being juār (millet) and the exports wheat and *dāl* '(pulse). The principal import is salt, to the extent of about '51,000 maunds, valued at Rs. 3·60 lakhs, English piece-'goods to the value of about two lakhs of rupees, with some 'hardware, spices and other miscellaneous products.' Mr. Purshotam Dās' Settlement Report gives no description of the trade of the District but includes a statement of exports of four staples beyond the Province from the stations of Pulgaon, Degaon, Wardhā, Paunār and Sindī during the years 1888—1892. This statement omits the exports to stations within the Province which form a considerable part of the District trade, and it also omits the station of Hinganghāt, which despatches between two-fifths and a half of the whole exports of the District. It is chiefly interesting as showing that Pulgaon, which since 1899 has sent away more raw cotton than any other station in the District, had practically no trade at all in this staple within so short a period as seven years previously. Pulgaon is quite a new town, but the rapid growth of its trade as shown by the railway statistics is certainly remarkable.

Statistics of rail-borne trade.

143. Statistics of the principal exports and imports from the four principal stations of Wardhā, Pulgaon, Hinganghāt and Sindī have been obtained for the six years 1899 to 1904 inclusive. These statistics cannot be taken to represent accurately the volume of the District trade for more than one reason. They include the traffic between stations of the District itself, which should

properly be excluded, but of which the figures are not completely available. In respect of raw cotton, however, this factor exercises no appreciable influence on the returns, the quantity despatched from one station to another in the District having been only 15,000 maunds in 1904, nearly the whole of which went from Pulgaon to Wardhā. Nor as usual do the statistics of the stations within the District represent its trade without deductions and additions. A part of the produce of the Arvī tahsīl goes to Dhāmangaon in Berār and to Kātol in Nāgpur. Sindī receives some small quantity of cotton from the adjoining tracts of Nāgpur, and Hinganghāt substantial contributions of cotton and grain from Berār and Chānda. A considerable quantity of cotton from the adjoining tracts of Berār is probably brought to Pulgaon. The trade of the stations of Paunār, Degaon and Sonegaon is not included in the statistics at all because figures for these stations are not given separately in the railway returns. Paunār and Sonegaon have no trade and their omission does not affect the statistics. But there are appreciable exports of linseed from Degaon station. Figures for 1904 compiled from the fortnightly postcards submitted by station masters of exports of the leading staples beyond the Central Provinces and Berār, show that the exports of linseed from Degaon were 8000 maunds in this year. This figure was under 1 per cent of the total bulk of exports and about 6 per cent of the exports of linseed from the four leading stations. These last statistics, as stated, include exports within the Province, but linseed is generally exported for the foreign trade. Practically nothing else was sent from Degaon, so that its exports are not likely to have exceeded 1 per cent of the total. Subject to the above modifications the following statement shows the value [1] and bulk of the principal exports and imports of the District during the years 1899—1904 inclusive.

[1] The values have been calculated according to the Central Provinces export prices in the trade returns.

Exports. Figures represent thousands.

Articles.	1904.		1903.		1902.		1901.		1900.		1899.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds. 000	Rs. 000	Mds. 000	Rs. 000	Mds. 000	Rs. 000	Mds. 000	Rs. 000	Mds. 000	Rs. 000	Mds. 000	Rs. 000
				Exports								
Raw cotton	551	1,11,58	672	1,14,03	589	88.56	604	80,54	222	42,64	380	56,19
Cotton manufactures (Indian) ...	99	31,71	100	31,45	86	26.86	91	28,10	62	18,77	50	15,22
Juār and bājra	13	24	4	7	164	3.66	76	1,79	16	52	63	1,80
Other grains and pulses ...	45	1,19	50	1,29	106	2,73	59	1,78	49	1.73	63	1,80
Hides and skins	4	1,37	8	1,58	4	62	5	78	10	2,02	5	1,05
Hemp and jute	9	87	8	66	6	50	6	53	7	62	6	49
Oilseeds	441	9,14	554	12,32	595	20,15	461	16,54	194	7,20	155	5,92
Ghī	9	2,45	12	2,82	14	3,25	10	2,77	9	2,67	13	3,04
Fodder	8	12	9	17	7	14	1	2	31	49	5	14
All other articles (value not known)	87	...	97	...	98	...	102	...	84	...	58	...
Total Exports ...	1,266	1,58,67	1,514	1,64,39	1,669	1,46.47	1,415	1,32,85	684	76,66	798	85,65

X

Imports. Figures represent thousands.

Articles.	1904.		1903.		1902.		1901.		1900.		1899.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds. 000	Rs. 000	Mds. 000	Rs. 000	Mds. 000	Rs. 000	Mds. 000	Rs. 000	Mds 000	Rs. 000	Mds. 000	Rs. 000
					Imports.							
Coal and coke	515	1,29	635	1,59	676	1,69	559	1,40	375	94	331	83
Cotton manufactures	20	9,20	19	8,42	17	7,39	16	6,64	12	4,90	13	5,21
Grain and pulse	288	8,53	279	7,85	255	7,60	269	8,90	681	23,45	388	12,28
Hemp and jute	19	1,84	20	1,79	24	1,98	17	1,49	8	72	10	85
Metals	35	4,48	57	6,17	49	5,39	32	2,86	12	1,48	36	3,94
Kerosine oil	48	1,84	55	2,11	42	1,56	36	1,55	11	56	26	1,21
Salt	67	2,16	76	2,53	58	2,14	64	2,46	59	2,25	49	1,89
Sugar	97	7,33	103	5,66	80	4,53	80	5,27	55	4,13	43	2,79
Wood	185	3,28	133	2,74	140	2,89	91	2,02	59	1,36	116	2,31
Cocoanuts...	15	1,02	15	1,24	10	81	10	59	8	57	7	46
Other articles (value known) ...	27	2,46	30	2,64	27	2,26	29	2,77	13	1,30	29	2,66
All other articles (value not known)	197	...	214	...	238	...	208	...	249	...	211	...
Total Imports ...	1,513	43,43	1,636	42,74	1,616	38,24	1,411	35,95	1,542	41,66	1,259	34,43

144. As regards the above figures the present writer is unable to estimate what proportion of them represents the net trade of the District.

Exports of cotton.

They are published rather to convey a general idea of the volume of its commerce, and of the great wealth which Wardhā is now accumulating from cotton cultivation, as well as of affording a basis of comparison for similar statistics in future years, than as exact returns of exports and imports. According to the figures the exports of the District have averaged about 1½ crores of rupees for the last four years, representing a sum of nearly Rs. 38 per head of population or as much as the annual income of an adult agricultural labourer in many Districts. The exports of raw cotton were between a half and two-thirds of the total value during these years, and in 1904 they exceeded two-thirds. The bulk of raw cotton exported in 1904 was 5½ lakhs of maunds, whereas the total outturn of the District calculated on the standard outturn per acre only amounts to about 5 lakhs of maunds on a full average crop; and the crop of 1903-04 in Wardhā was returned as only 80 per cent of normal. The settlement outturn of 280 lbs. of seed cotton and 80 lbs. of ginned cotton per acre has recently been raised to 320 and 106 lbs. respectively. But in view of the above figures some hesitation may be permitted in accepting even this figure as adequate. According to a report submitted by the Deputy Commissioner the ginning factories of the District ginned an average of 225 *khandīs* (of 9 maunds of 80 lbs.) of seed cotton per gin in 1904. The total number of gins in all the factories is 1065, and taking the outturn of ginned cotton at 35 per cent the figure stated by the factory owners, the total quantity produced comes to 7½ lakhs of maunds. The present writer was told in Arvi in 1903 that 130,000 maunds of cotton were then annually exported from Arvī town, the quantity being six-fold what it had been six years previously. It is impossible to estimate at all accurately what the real exports from the District are, but they are probably larger than would

be expected from the area under crop. Considerable quantities of cotton are sent to Nāgpur for use in the mills and small quantities to Jubbulpore and Rāj-Nāndgaon. The remainder is nearly all consigned to Bombay. The exports to Nāgpur amounted to 114,000 maunds in 1903 and 55,000 maunds in 1904. The quantity consigned from one station to another in the District was 14,000 maunds in 1904, while the figures for 1903 are not available. The exports of yarn and piece-goods are now also of very substantial value. The exports of yarn have averaged 80,000 maunds valued at Rs. 24 lakhs during the last four years and those of piece-goods between 7000 and 19,000 maunds valued at Rs. 2·75 and 7·50 lakhs respectively. In the case of these staples only a small proportion goes to other stations in the District and from 80 to 90 per cent of the whole are consigned outside it. Yarn is sent mainly to Bhandāra and Chhattīsgarh and piece-goods all over the Central Provinces, Central India and Berār. Pulgaon cloth is better known than that of Hinganghāt in the Northern Districts of the Province. The figures also include some handwoven cloth, as exports of piece-goods are shown from Wardhā and Sindi. The exports of yarn and piece-goods have in the last two years been nearly equivalent to the whole produce of the mills reported from the District.

Other exports.

145. Next to cotton and its manufactures, oilseeds form the most important product of the District. Cotton-seed now largely exceeds the other oilseeds both in value and bulk. It is practically all sent to Bombay for the foreign trade. According to the trade returns there has been a large decline in the price of cotton-seed from Rs. 3 in 1900 to R. 1-4 a maund in 1903. But cotton-seed is shown under 'other oilseeds,' and though it is far the most important of these, it is doubtful whether the variation in price refers solely to this commodity. The exports of linseed are also very important, though not so much so as they were 10 or 15 years ago, this crop having considerably declined in favour; but during the last four years they

have averaged between 3 and 5 lakhs of rupees annually. Small quantities of oilcake are also exported. In the last two or three years the imports of grain and pulse have largely exceeded the exports. The total exports were only Rs. 1·43 lakhs in 1904 or smaller even than in the famine year of 1900. *Ghī* is the only other important product, and the net exports of this have varied between 8000 and 14,000 maunds, of the value of Rs. 2 to 3 lakhs. It is sent from the Wardhā and Arvī tahsīls both to Bombay and Nāgpur. The busy season is between December and March. It may be noted that Wardhā is one of the few Districts in the Province which exports dressed hides to a small extent.

Imports. Cotton and grain.

146. The value of the annual imports has averaged Rs. 40 lakhs during the last six years, and exceeded Rs. 43 lakhs in 1904. This is equivalent to Rs. 11 per head of the population of Wardhā, though it seems probable that as in the case of exports, the railway stations act as distributing centres to the adjoining area of Chānda and Berār. The principal imports are cotton piece-goods, husked rice and wheat, gunny-bags, kerosine oil, salt, refined and unrefined sugar, tobacco, timber, dried fruits and nuts, chillies, and coal and coke. European cotton piece-goods were imported to the value of nearly Rs. 6 lakhs in 1904 and Indian piece-goods of Rs. 2 lakhs. This quantity is alone sufficient to clothe half the population without considering the local mills and the produce of hand-looms. The value of European cotton cloth imported in 1904 per head of population was more than double the Provincial average, and that of Indian nearly quadruple. European piece-goods come principally from Bombay, as the people have no great taste for the fine cloth consigned to Calcutta and worn by Bengalis. Indian piece-goods are obtained from the Empress Mills at Nāgpur and from Cawnpore. Silk-bordered cloth comes from Umrer and Hyderābād and soft Madras cloth is used for head-cloths. Shawls are obtained from Benares and Kashmīr and tasar silk for head-cloths is

imported from Chānda and Chhattīsgarh. Some raw cotton is also imported principally to Hinganghāt for use in the mills, being probably of finer counts than that grown locally. The imports of grain and pulse were nearly 3 lakhs of maunds valued at Rs. 8½ lakhs in 1904, the exports in the same year being Rs. 1½ lakhs. Husked rice is the grain chiefly imported for consumption. This comes from Gondia, while other grain is received from Nāgpur, Kamptee, Gādarwāra and Cawnpore. Gunny-bags are imported for holding grain and cotton, but considerable numbers are also sent out of the District, the exports being about half the imports.

Other imports.

147. Of metals, wrought copper, brass and iron are all imported in substantial quantities. Brass and copper vessels come from Poona and Nāsik. The imports of kerosine oil are now worth about Rs. 2 lakhs. Wardhā takes 12 per cent of the Provincial imports or more than triple the general average per head of population. The imports of salt are valued at between Rs. 2 and 3 lakhs. The consumption per head of population was 15 lbs. in 1903 and 14 lbs. in 1904 as against the Provincial average of 13 lbs. This merely means that larger quantities are given to cattle. The total imports of sugar were valued at nearly Rs. 7½ lakhs in 1904, this being much the highest figure ever recorded. But prices were higher in 1904 than in 1903, and the actual bulk of imports was slightly larger in the latter year. More than half the imports consist of *gur* or unrefined sugar. This comes both from Bangalore and from Sholāpur and Poona. It is also imported by road from Betūl. Mauritius sugar is principally consumed, only Mārwāris and other highly orthodox persons eating that called Mirzāpurī which comes from the United Provinces. The consumption of sugar is roughly estimated at 19 lbs. per head in 1903 and 18 lbs. in 1904 as against the Provincial average of 13 lbs. Unmanufactured tobacco is imported to the extent of 4000 to 5000 maunds annually, its value varying between Rs. 5 and Rs. 10 a maund or between 8 and

16 lbs. a rupee wholesale. Some hundreds of maunds of manufactured tobacco are also imported. *Bidīs* or native cigarettes are obtained from Poona and Nāgpur and foreign cigarettes from Bombay. Large quantities of timber and bamboos are imported, principally from the Bhandāra and Chānda Districts. Fifteen thousand maunds of cocoanuts valued at one lakh were imported in 1904 and 11,000 maunds of chillies valued at Rs. 86,000. Fresh fruit is also obtained from Nāgpur and potatoes from Chhindwāra are eaten by all the well-to-do classes. Betel-vine leaves besides being grown locally are imported from Berār and Rāmtek. Earthen pots are obtained from Warorā and Kamptee, and foreign glass bangles from Bombay and Indian ones from Nānd in Umrer and from Chānda. Stone mills, mortars and cups are imported by road from Chānda by Dhīmars. Woollen blankets are obtained from Cawnpore, Berār and Chānda. About 1000 maunds of matches are imported annually and 10,000 maunds of mahuā flowers for the manufacture of country liquor. The imports of coal and coke are about a third of the whole bulk and their value is about Rs. 1½ lakhs. Coal is principally obtained from Warorā for consumption in the mills and factories.

Excess of exports over imports.

148. The excess of exports over imports was Rs. 122 lakhs in 1903 and Rs. 115 lakhs in 1904, but as already stated it is impossible to say what proportion of the exports comes from outside the District. The total revenue realised in Wardhā was just over Rs. 11 lakhs in both years.

Railway stations.

149. The leading stations for exports are Hinganghāt and Pulgaon. The exports of Hinganghāt in 1904 were 525,000 maunds or 42 per cent of the total bulk, and in 1903, 729,000 maunds or 48 per cent. This proportion has been maintained or nearly so for the last five years. Pulgaon is the second station, having sent away 345,000 maunds or 27 per cent of the total exports in 1904 and 441,000 or 29 per cent in 1903.

Wardhā despatched 289,000 maunds or 23 per cent in 1904 and 233,000 or 16 per cent in 1903. The bulk of the exports from all these stations is raw cotton, while Hinganghāt and Pulgaon also export yarn and cloth. Hides and skins and gunny-bags are nearly all sent from Wardhā. Oilseeds mainly go from Hinganghāt and what little oilcake is exported is wholly from here. The exports from Sindī are less than 10 per cent of the total. It sends away considerable quantities of grain. As already shown the exports from Degaon are insignificant. In respect of imports, excluding coal, Wardhā was the most important station in 1904 with 338,000 maunds or 34 per cent of the total bulk, though in 1903 it was slightly exceeded both by Hinganghāt and Pulgaon. The three stations are very nearly on a level, while Sindī only receives about 5 per cent of the whole imports. Wheat comes principally to Pulgaon for consumption in the Arvī tahsīl. Hinganghāt has the largest imports of salt and sugar and probably acts as a distributing centre for the adjoining tracts of Chānda and Berār. Messrs. Ralli Brothers have agencies at Hinganghāt, Pulgaon, Wardhā and Sindī and conduct the trade in oilseeds and grain and to some extent in cotton. The remainder of the trade in grain and cotton is divided between Mārwāri Baniās and Muhammadan Cutchīs. These latter and Madrasi Muhammadans deal in hides and horns. The trade in yarn and cloth is in the hands of Mārwāri Baniās and Komtīs. Muhammadan Cutchīs import sugar, dried fruit, salt, spices, groceries and cloth and Bohrās deal in stationery, glass and chinaware and hardware.

COMMUNICATIONS.

Railways.

150. The Great Indian Peninsula Railway line from Bhusāwal to Nāgpur runs through the centre of the District, with a length of about 40 miles and the stations of Pulgaon, Degaon, Wardhā, Paunār, Tuljāpur and Sindī. The line was opened for traffic

in 1867. It runs nearly parallel to and south of the old Bombay road which it intersects at Kaothā, a few miles east of Pulgaon. The old Wardhā-Warorā State Railway, now managed by the Great Indian Peninsula Company, runs south-east from Wardhā for 45 miles to Warorā passing through the centre of Hinganghāt tahsīl with the stations of Sonegaon and Hinganghāt in the District. This line was opened in 1877. It is now (1905) being continued by the Great Indian Peninsula Company to the new coal-field of Ballālpur 9 miles beyond Chānda, while it may ultimately be taken through Chānda District to connect with the line from Bombay to Madras in Hyderābād. A project for a loop line from Nāgpur to Amraoti which would pass through the north of the Wardhā District and from some point on which a new railway will be taken through the Betūl District to Itārsi is under consideration. This will probably be in supersession of a former project for a railway running direct from Wardhā to Itārsi through Multai, the survey of which was completed in 1902. The north of the Arvī tahsīl is now about 40 miles distant from the line. The most important stations for trade in the District are Hinganghāt, Pulgaon and Wardhā, while Sindi and Degaon have a small amount of traffic.

Old trunk roads.

151. Of the old trunk routes, the southern road from Nāgpur to Hyderābād enters the District a little east of Sindi and passes through Jām and Nāndori to Warorā. The road is now only maintained as a village track. The Wardhā valley road from Pulgaon through Deolī and Waigaon to Hinganghāt, 37 miles long, with its continuation from Hinganghāt to Jām and Samudrapur is now of some importance as a railway feeder and is to be metalled throughout. At present only the length from Pulgaon to Nāchangaon is metalled and the remainder gravelled. The continuation of this route from Pulgaon to Arvī and Ashtī in the north is now the most important road in the District carrying the produce of much of the Arvī tahsīl

to the railway. It is metalled from Pulgaon to Ashtī, a distance of 36 miles. North of the railway two old trunk roads connecting Nāgpur with Berār and Bombay passed through the District. The southern of these goes through Selū, Elīkeli, and Waiphal, leaving the District at the Apti ferry on the Wardhā. It is now only maintained as a village road. The northern road running from Nāgpur to Amraoti passes through Kāranjā and Thānegaon in the north of the Arvī tahsīl and leaves the District at Bisnūr. This road also is now only a village track.

Existing roads.

152. The only metalled roads in the District at present are those from Pulgaon through Rohnā and Arvī to Ashtī in the north of the Arvī tahsīl, the short road from Wardhā to Paunār, and the first two miles of the Pulgaon-Hinganghāt road leading to the important village of Nāchangaon. The remainder of this road from Nāchangaon to Hinganghāt and its continuation from Hinganghāt to Samudrapur and two feeder roads leading from Wardhā to the large villages of Waigaon and Anjī to the south and north are gravelled. Two other short feeders from Deolī to Degaon station and from Selū to Paunār station are also gravelled. The southern road through Jām and Nāndori and the Hinganghāt-Pohnā road to Berār as well as the short road from Wardhā to Deolī are maintained as embanked roads. Besides these, numerous village roads exist which are passable in the open season. The District cannot be considered to be well provided with roads in view of its great commercial importance, but as a new railway is shortly to be constructed through the Arvī tahsil, it would be useless to consider the improvement of the existing trade routes of this part of the District without reference to its influence. It is clear that feeder roads are required in the Arvī tahsīl which is totally unprovided with them, but with the opening of a new railway the course of trade will probably be much altered. The great artery of the Arvī tahsīl at present is the Pulgaon-Arvī

road. Dhāmangaon station across the Berār border is only 16 miles from Arvī as against the distance of 22 miles to Pulgaon and some small amount of trade exists between Arvī and Dhāmangaon. It is in contemplation to construct a metalled road from Arvī to the Berār border towards Dhāmangaon, but the importance of this route will probably be removed by the new railway. Nor does it carry any considerable quantity of trade at present. The village roads from Sāhur to Ashtī and from Kāranjā through Dhāmkund to Arvī bring the produce of the north-eastern part of the tahsīl on to the road. In the south of the Arvī tahsīl the principal tracks are those from Kharangnā to Anjī and on to Wardhā and from Hingnī through Selū and Paunār to Wardhā. From the Wardhā tahsīl south of the railway, cotton is taken either to Pulgaon or Wardhā from the tracts surrounding Deolī, while some grain goes from Deolī to Degaon station. The Pulgaon-Hinganghāt road with its short feeders taking off at Deolī and Waigaon serves this part of the District very well. In the south of the District the main trade routes are from Hinganghāt through Jām to Samudrapur and Girar, and from Hinganghāt through Wanerā to Pohnā. The former road has already been noticed and it is in contemplation to make it a metalled road as far as Samudrapur. The latter is of considerable importance carrying a good deal of traffic, and the question of its improvement deserves consideration. It is now only aligned and partially gravelled. These two roads are among the most important trade-routes in the District. The village road from Hinganghāt to Korā also carries some traffic from the south-east of the tahsīl and the adjoining tracts of the Chānda District. In 1905 the District had 48 miles of metalled roads maintained at an annual cost of Rs. 12,000, and 76 miles of gravelled roads maintained by the Public Works Department at a cost of Rs. 11,000. The District Council also maintains 60 miles of aligned surface roads for Rs. 2300 annually.

Carts.

153. Carts travel over the whole District during the open season, but bullocks, donkeys, ponies and buffaloes are also used as pack-animals by itinerant vendors and others. The *gāda* is the oldest kind of cart. It is made in the usual manner with two long poles meeting in front and joined by a cross-beam behind, the floor being made of bamboos or strips of wood nailed on to the side-pieces. It has no regular sides but curved uprights to which the load can be secured. The axle is of wood and is secured outside the wheel by a wooden nail; sometimes a stake is carried from the outside of the axle to the pole of the cart to keep the wheel in its place. The old fashion was to have solid wheels, but these have now gone out and heavy spokes are used. These carts are used for carrying grain from the fields before threshing, and are convenient because the load can bulge out largely on each side. The *khāchar* is another cart like the *gāda* but of a somewhat more advanced pattern. It has side pieces of wood generally of bamboos, with netting between them and a cover of matting. Both the *khāchar* and *gāda* can carry a load of about 15 maunds across the fields or on village tracks and they cost from Rs. 25 to Rs. 50. About three-fourths of this price is paid for the wheels and the rest of the cart costs from Rs. 5 to Rs. 10. Wheels are generally obtained from Nerī and Chimur in Chānda. The *bandī* is a cart with an iron axle and a square wooden frame and is used only on made roads. Both wheels and body are made of *babūl* wood (*Acacia arabica*) and the cart is cheaper than those previously described, costing about Rs. 30. It can carry 25 or 30 maunds on a made road. The *rengī* is a small travelling cart made in the same pattern as the others but with wheels of about 2 feet diameter and a small framework a few inches high at the back and sides. The seat of the cart is less than 3 feet above the ground. It has an axle either of wood or iron and not springs; but pieces of wood called *mendkī* or 'frog' are secured

between the axle and the shafts and somewhat lessen the jolting. The back and sides are ornamented with brass rims. It is meant for a driver and one passenger but four or five persons frequently crowd into it. Teak, *shīsham* or *biulā* (*Pterocarpus Marsupium*) wood is used for the construction of the cart and its cost is from Rs. 20 to Rs. 50 according to the amount of ornamental work desired. The best trotting bullocks will go 10 miles an hour in a *rengī*. It has a low covering of matting, sometimes with a thick cloth over it. The *chhakrā* or light cart with a box on which the passenger sits and frequently having bamboo shafts is also used.

Cart traffic.

154. Mr. Rivett-Carnac described the cart traffic at the 30 years' settlement as follows :—'In 'addition to the roads each village is 'connected with its neighbour by a cart track, which gener- 'ally consists of two parallel ruts situated about 3 feet apart 'and varying in depth from a few inches to two feet. It is 'by means of these tracks that the whole internal commerce 'of the District is conducted. The ruts, one being always 'parallel to the other and of exactly the same depth, act as a 'sort of tramway. The carts are all made of the same width 'and the bullocks are so harnessed that they trot comfortably 'along in the ruts. Along these tramways *rengīs* or light 'chariots drawn by fast-trotting bullocks carry landholders 'along at a furious pace. When the ground is dry the loaded 'carts get along quite easily, but a shower of rain causing 'the *nullans* to swell presents the most serious obstacles 'and causes much delay and many broken axles. These 'axles are, however, easily replaced; being of wood they are 'continually wearing out, and when one snaps another is 'fitted in, each cart-driver carrying several axles at the bow 'of his cart, ready for any emergency. In fact the length or 'difficulty of a journey is often described by the number of 'axles expended, and I have heard it remarked that before 'the arrival of the railway Poona was reckoned to be a journey 'of 1000 axles.'

CHAPTER VI.

FORESTS AND MINERALS.

Government forests—Description.

155. The Government forests are almost entirely situated on the hills of the Arvī tahsīl, while a small block of no importance exists near Girar in the south-east of Hinganghāt. The Wardhā tahsīl contains only 4 square miles belonging to the Arvī range. The Arvī forests adjoin those of the Kātol tahsīl in Nāgpur. The total area of the forests is 200 square miles or 8 per cent of that of the District, and it was all notified as reserved forest in 1879. The area covered by the forest is generally hilly, and along the crests of the hills the soil is very shallow and sterile, but in the intervening valleys and gorges rich land is found which will produce a valuable crop. The hillsides are clothed with a growth of low scrub and few forest trees of any value either for fruit or timber are to be met with. On the other hand, large supplies of fuel may be drawn from this area, while grass is plentiful and affords a welcome provision for the village cattle and for the professional graziers who make a livelihood by cattle-breeding and the trade in milk and *ghī*. The distribution of the forests is scattered and straggling, the outlines of the boundaries of many of them are irregular and they include some small isolated blocks. The principal timber tree is teak, which occurs commonly as coppice of small size and inferior growth, not usually exceeding 30 feet; it is occasionally nearly pure, but is generally mixed with other species of its own age and height. Large trees with good stems of this or of any of the important species are exceedingly few. The tree next in value which is widely distributed is *sāj* or *yen* (*Terminalia tomentosa*); this commonly occurs mixed with inferior species and its growth is not good, the few large trees having crooked stems. *Tendū* (*Diospyros tomentosa*), *dhaurā* (*Anogeissus*

latifolia), *lendia* (*Lagerstrœmia parviflora*) and *tinsā* (*Ougeinia dalbergioides*) of the better species and of the others *moyen* (*Odina Wodier*), *mokhā* (*Schrebera swietenioides*), and *sāleh* (*Boswellia thurifera*) are met with all over the Arvī range. The former kinds are mainly found as coppice and of poor inferior growth, the result of former reckless fellings. Bamboos are found only in a few localities and in very small quantities. About 20 square miles consist of open grass land either on steep slopes or in detached areas. The small block in the south-east of Hinganghāt tahsīl contains very thin jungle and the only important product yielded by it is grass, from which an estimated annual income of Rs. 500 is obtained. It is included for management in one of the Nāgpur ranges, and its revenue does not appear in the statistics given below.

Revenue and management.

156. The following statistics show the revenue derived from the Arvī range under the principal heads :—

	Timber.	Fuel.	Grass and grazing.
	Rs.	Rs.	Rs.
1890-91 ...	4000 ...	1000 ...	23,000
1894-95 ...	3000 ...	1000 ...	16,000
1902-03 ...	12,000 ...	8000 ...	15,000
1904-05 ...	14,000 ...	10,000 ...	21,000

The revenue from bamboos and minor produce is insignificant. The demand for timber and fuel has risen of late years owing to the consumption of the newly opened mills and factories. The principal source of revenue is grazing grass, between 50,000 and 60,000 animals having been annually pastured in the forests during the last decade. The revenue was temporarily reduced by the necessary restrictions placed on grazing. The following statement shows the total revenue, expenditure and surplus of the forests :—

	Revenue.	Expenditure.	Surplus.
	Rs.	Rs.	Rs.
1890-91 ...	30,000 ...	12,000 ...	18,000
1894-95 ...	21,000 ...	16,000 ...	5000
1902-03 ...	36,000 ...	7000 ...	29,000
1904-05 ...	47,000 ...	10,000 ...	37,000

Owing to the small expenditure on establishment, due to the fact that Wardhā is not a separate Forest Division, coupled with the large local demand for fuel and grazing, the figures of gross and net revenue per square mile are probably among the highest in the Province in spite of the inferior nature of the forests. In 1904-05 the gross revenue per square mile was Rs. 235 and the net revenue Rs. 185 or 4 annas 7 pies per acre. The forests form part of the Nāgpur-Wardhā Division, the headquarters of the Divisional Forest Officer being at Nāgpur. The local staff for the Arvī range comprises a ranger, three foresters and 47 forest guards. Systematic fire-protection has been attempted only over an area of less than 30 square miles in the last two years. According to the sanctioned working-plan the range has been divided into seven circles, of which six varying in extent from 7000 to 9000 acres each are worked, while the seventh of nearly 70,000 acres, or more than half the total area, forms a grazing block to supplement the area annually opened to grazing in the working circles. Each circle is divided into 30 compartments, one of which is worked annually so as to produce a rotation of 30 years. As a rule, each compartment is closed to grazing for ten years after it is worked. Some modifications have been made in the plan however in order to provide a larger area for grazing, and this now extends to 90,000 acres. The area cut over each year in the six working circles averages 1600 acres, and at the time the working-plan was drawn up (1896) was more than sufficient to supply the local demand for timber and fuel.

157. Besides the Government forests 148 square miles of mālguzāri forest were included in the occupied area in 1904-05. Of this only 34 square miles were tree forest and the remaining 114 scrub jungle and grass. The combined area has decreased from 184 square miles since 1898-99 or by 36 square miles in seven years. The bulk of the mālguzāri forest is situated in the Arvi tahsīl in the Kharangnā, Kachnūr and Dhāmkund groups and there is also a small quantity in the Keljhar group of Wardhā and the Girar group of Hinganghāt. Most of the forests adjoin the Government reserves. Those in Wardhā and Hinganghāt contain little valuable timber. In the forests of the Arvi tahsīl teak, mahuā and other timber trees are found, from which the village proprietors derive a considerable revenue. The numerous date-palm trees growing in the open country are also a valuable asset to the proprietors. The forests of eight villages are notified under section 124 A of the Land Revenue Act.

Private forests.

158. At the last settlement the grazing rights of the *banjar* or village waste were sometimes apportioned between the landlord and tenants, and a provision to this effect was entered in the village record of rights with the consent of both parties, the cultivation of the portion assigned to the tenants being prohibited. The area reserved in this manner was 46 square miles. Numerous disputes had arisen in the case of fruit trees belonging to one person but situated on land owned by another, of which they to some extent diminished the value. In such cases the custom was that the person on whose land the trees stood should receive a fourth of the produce, and this was enforced by the record of rights. But the proprietors had previously been in the habit of realising this proportion from tenants whose trees stood on their land, while refusing to pay it in the opposite case. The Settlement Officer therefore fixed a cash rate of compensation at 3 annas for each mango tree and 2 annas for each fruit-bearing tree

Grazing rights.

of other species, to the mutual payment of which the proprietors and tenants agreed.[1]

Roadside arboriculture.

159. As in other Districts the progress of arboricultural operations is not rapid. Of a length of 118 miles on 11 roads in charge of the Public Works Department, 13 miles are provided with established avenues and 32 miles pass through forest, leaving 73 miles on which avenues have to be provided. The only existing avenue of any length is for 7 miles on the Hinganghāt-Jām road, while 4 miles of the Pulgaon-Deolī road have also been planted. Five miles of avenues on the Pulgaon-Arvī and Arvī-Ashtī roads have been planted and are under maintenance, and during 1904 and 1905 planting has been confined to the Wardhā-Paunār and Pulgaon-Deolī roads. The length of road planted annually is only from half a mile to a mile. Between 50 and 100 trees are required for a mile and the cost is estimated at Rs. 135. This does not, however, include the erection of barriers protecting the young saplings, which is very much more expensive. The trees must be protected and watered for some years after they have been planted and the cost of maintenance during this period is considered to be nearly Rs. 200 annually per mile. The annual expenditure of the Department is thus between Rs. 1000 and Rs. 1500 for which only the small amount of original work mentioned above can be carried out. During the famines many of the young plants died and were not replaced till a favourable season was available in 1901, when much of the work of the previous three or four years had to be done over again. A contribution of about Rs. 600 is made from the District Council to the Public Works Department for arboriculture. Of roads maintained by the District Council, out of a length of 44 miles on the Deolī-Wardhā, Pohnā-Hinganghāt and Nāgpur-Chānda roads, 11 are provided with avenues, while out of 119 miles of village

[1] Settlement Report, 1896, para. 90.

tracks, avenues exist on 15 miles. The Council are carrying on work on the Wardhā-Deoli road and on the tracks from Arvī to Anjī, and from Sindī to Hinganghāt. The Council provide an allotment of Rs. 1000 annually, from which the contribution to the Public Works Department is deducted. It is stated that they plant one or two miles of road every year. One nursery is maintained at Wardhā. Little or nothing has been done by private enterprise for the extension of roadside arboriculture. The trees usually planted are *babūl*, mango, *nīm*, *siris* (*Albizzia odoratissima* and *procera*), *jāmun* (*Eugenia Jambolana*), *bakain* (*Melia azidirachta*), mahuā, pīpal, banyan, and *kāranj* (*Pongamia glabra*). *Babūl*, though it does not give much shade, is preferred because it is the cheapest and easiest tree to plant, and thrives well without care, while the dead-wood yields a good return.

Minerals

160. No mineral products are known to exist in the District, the whole area of which is covered with a sheet of trap rock. Stone quarries are worked in Saongī, Borgaon, Nāchangaon, and Injhāpur in the Wardhā tahsīl from which the black basalt is extracted. It is used for building purposes but is extremely hard to dress.

CHAPTER VII.

FAMINE.

Early Famines. The year 1832.

161. No information as to the occurrence of famines prior to the commencement of the regency of 1818 is on record, and the only description of those occurring between that date and 1868-69 is contained in a letter by the Deputy Commissioner written in 1868 and stating such facts as he had been able to gather by oral inquiry. This letter refers only to the famine of 1832, which it describes as follows. Excessive rain fell in November 1831 at the time when the autumn crop had been cut and gathered but had not been threshed and harvested. The grain was severely injured, while the continuous rain prevented the spring sowings and caused such grain as had been sown to rot in the ground. The remains of the spring harvest were finally destroyed by blight. The outturn of both harvests was very poor and severe famine appears to have ensued for a period of 8 or 9 months. The price of grain rose to 8 seers a rupee in April 1832. Distress was acute and was not alleviated by any special demand for labour, while starving refugees from Berār and Khāndesh flocked into the District. It was recorded that many people changed their caste to obtain food and parents sold their children for 10 lbs. of wheat; the death-rate for the famine period was locally estimated at a fifth of the population. This figure cannot be considered to possess any statistical value, but it is sufficient to indicate that severe mortality from privation occurred. The refugees from other Districts naturally fared worse. Cooked food was doled out by the Bhonsla administration at Nāgpur to 5000 persons daily and alms-houses were established at

[1] No. 1114, dated 27th April 1868, from the Deputy Commissioner to the Commissioner, Nāgpur.

central places. Grain was distributed without interest from granaries at Nāgpur, Chānda and Bhandāra. The export of food-stuffs was strictly forbidden, and a price was fixed for sales, pressure being directed to cause the holders of stocks of grain to retail them at the fixed rates. On the whole, the Bhonsla administration seem to have done as much as any native Government would consider to be its duty towards the relief of its distressed subjects, but it must be remembered that the country had just had the advantage of twelve years of British rule under the regency of Sir Richard Jenkins concluding in 1830, and the Marāthā officials who had acted under the English officers were still carrying on the government according to the methods which they had thus learnt.

The scarcity of 1868-69.

162. Between 1832 and 1868, the year of the Bundelkhand famine, there is no record of serious failures of crops. In that year the monsoon broke early and nearly 9 inches of rain were received in the first week of June. The autumn crops were consequently hurriedly sown as a rule, but the rain was succeeded by a break of five weeks until the 12th of July. During this period the seedlings germinated, but the young plants began to wither and a critical period had arrived, when an opportune shower fell on the 12th July. This revived the standing crops and at the same time such land as had not been ready at the first premature burst of the rains was sown. The long break had also permitted of an unusually careful preparation of the fields for the spring crops. Early in August, however, the monsoon failed again and was not regularly re-established. Showers were received during the latter part of August and a storm in September gave 2½ inches of rain. The exact result of the harvest is not recorded, but moderate outturns were obtained both from the autumn and spring crops and no severe distress followed. Regular relief works were not considered necessary, but it was reported that the Pench river irrigation project would be undertaken. No record has been preserved, however, as to

whether any work was actually done. Some extension to the railway was in progress and this also provided work. A certain amount of scarcity was experienced leading to such increased mortality as to affect the development of population in the next census of 1872.

The year 1877-78.

163. In 1877-78 the monsoon partially failed, only 6½ inches of rain being received in August and 4 inches in September. Juār gave a fair outturn, but in spite of rain in the cold weather months the spring crops were poor. The Deputy Commissioner reported that no relief was required, but the vital statistics show that some distress existed in this year, the death-rate being over 70 per mille and the birth-rate only 32. As remarked in the chapter on Population these figures are such as might be expected from severe famine, but the mortality was partly due to bad epidemics of cholera and small-pox.

The recent cycle of bad years. 1892 to 1894.

164. The recent cycle of bad years began in 1891-92 in Wardhā. In that year only 4 inches of rain were received in August, while 21 inches fell in September, and the autumn crops were very poor. Rice had apparently withered in August and juār and cotton were drowned by the September rain. After September scarcely any rain was received till February, and the result apparently was to cause serious injury to the spring crops. Wheat gave an outturn of only 60 and gram of 38 per cent of an average harvest. Juār, cotton and rice were each only 45 per cent of normal. No distress, however, seems to have supervened. The Revenue Report of 1891-92 states that 'The conditions of the year were 'by no means suitable for juār, cotton and til, which suffered in 'particular very considerably from the heavy rains of Septem-'ber. In the Nāgpur country these crops are said to have been 'very poor, juār which is the staple food of the poorer 'classes suffering most. The effect of the early cessation of 'the rains was most marked in the case of the wheat crop, the

'area under which contracted by about 12 per cent in consequence of the unfavourable conditions for sowing. A timely 'fall of rain in February improved prospects which during 'January had been very gloomy. But its effect was somewhat 'discounted by the early setting in of the hot weather, which 'is said to have prematurely dried the grain and rendered it 'much lighter than was anticipated. The harvest in the 'Southern and Eastern Districts was very poor indeed.' The agricultural history of the year is interesting as showing that even after the heavy rain of September a certain quantity of the land became too dry to be sown, while February rain was too late to benefit the spring crops of the Southern Districts. In Wardhā, however, the year 1892-93 was much more favourable than elsewhere, the autumn harvest being practically up to normal. The October rain was sufficient for sowing and up to February the prospects of the spring crops were excellent, but heavy rain in March with long intervals of cloudy weather and occasional hailstorms caused much damage to the ripening plants. The spring crops gave half outturns and the average of the year was 84 per cent of normal. In 1893-94 the falls of $5\frac{1}{2}$ and 2 inches of rain received respectively in October and November caused serious injury to the cotton and til, while it is also stated that the rain at sowing-time induced rust in the wheat and linseed with the result that they yielded only 45 and 38 per cent of normal respectively. In other Districts heavy falls of rain were received in the cold weather, but this was not the case in Wardhā where no rain was received at headquarters and only one or two slight showers at other stations. Cloudy weather, however, may have assisted the tendency to rust already induced by the dampness of the soil, and may thus explain a failure which, considered only by the statistics of rainfall, appears to be unaccountable. During the year 1894, the number of deaths exceeded that of births by about 5000 and slight distress appears to have existed in the District.

The years 1895 and 1896.

165. In 1894-95 the autumn crops were spoilt by the heavy rain of September and October, $12\frac{1}{2}$ inches being received in the former and 3 in the latter month. Juār and cotton gave 68 and 75 per cent respectively of a normal crop, but the outturns of arhar and til were only 30 and 45. Less than 3 inches of rain fell between November and February, but this amount, combined with cloudy weather, was sufficient to induce an attack of rust in linseed, though wheat and gram escaped without much damage. It is stated that the linseed was almost totally destroyed. It was a common sight to see stray wheat plants standing unaffected in a reddened linseed field, and *vice versâ* a solitary linseed plant in a wheat field was found to be the only one affected. The red spores were carried everywhere by the wind and the feet and clothes of a person walking through a linseed field were covered with a powder like brick-dust. The outturn of the crop was 38 per cent of normal. In 1895 both the death and birth-rates remained almost the same as in the preceding year, deaths exceeding births by about 2000. The year 1895-96, marked elsewhere by the partial failure of the autumn crops owing to the early cessation of the monsoon, was a comparatively good one in Wardhā. Nearly 5 inches of rain were received in September and something under an inch in October, and though the cold weather was rainless these falls were sufficient to ensure a good autumn and a fair spring harvest. Slight distress had apparently been in existence since 1894, the death-rate in these three years being from 41 to 47 per mille or about 10 per mille above the average of the preceding decade, while the birth-rate was 36 per mille as against the average of 38 for the same period. The circumstances of Wardhā, however, differed largely from those of the Northern Districts as it had good crops in 1895-96, and during this year what little distress had been previously in existence was practically removed, as is shown by the high birth-rate of 41 per mille in 1897.

The scarcity of 1897.

166. The monsoon of 1896 gave abundant rain up till the end of August when it stopped abruptly; slight showers were received in September in parts of the District, and over an inch fell in November, with showers during the remaining cold weather months. Rice and arhar were almost complete failures, but juār and cotton gave outturns of 60 per cent. A considerable portion of the spring crop area was too dry to be sown, but such land as could be cultivated yielded a fair harvest and the wheat crop was 60 per cent of normal. Such distress as occurred in the District was practically produced by the high state of prices, which were forced up to famine rates by the export demand. During the early part of 1897 the scarcity was almost confined to the labouring classes who had immigrated from Bhandāra and Bālāghāt and had been turned back from Berār as there was no demand for their labour. For those who were destitute private poor-houses were opened at Wardhā and some other villages, and the proprietors of Borgaon and Rohnī and other mālguzārs provided work at their own expense by constructing tanks or embankments. A small sum of Rs. 2500 was advanced in famine works. Practically nothing was done by Government until April 1897 when a relief work was opened on the Arvī-Ashtī road and continued until October. Poor-houses were opened at Wardhā and Hinganghāt in the rains and a little village relief was given. The highest number of persons on all forms of relief was 8500 in May 1897, and the famine expenditure was Rs. 89,000. Little or no revenue was suspended. The average price of juār for the year 1897 was 21 lbs. to the rupee and it rose to the very high rate of 16 lbs. in August. The rates of wheat and gram for the year were 16 lbs. to the rupee. Such a high level of prices was of course in itself sufficient to produce distress. Rangoon rice began to be imported from February 1897, and but for this source of supply prices would have been forced up to still higher rates. The birth-rate for 1897 was 41 per

mille, being higher than in any year since 1891. This, as already stated, was due to the favourable harvests of 1896. The death-rate for the year was 60 per mille, the mortality being severe during the autumn months between August and October and being swelled by a severe epidemic of fever which affected the well-to-do and poorer classes alike. Owing to the early cessation of the monsoon, the growth of grass was stunted and scanty on the light soil of the District, and fodder was almost unprocurable in the hot weather months. There was severe mortality among cattle, the number of deaths being double that of the preceding year.

The years 1898 and 1899.

167. The monsoon of 1897 was sufficient and well distributed and bumper autumn and good spring crops were obtained. Both the birth and death-rates were very low in 1898, the former being 28 and the latter 25 per mille. This is a usual phenomenon in a year succeeding a famine. *In 1898 the monsoon was very scanty after July. Only 3½ inches of rain were received* in August, 4 inches in September, and half an inch in October, while practically none fell during the cold weather months. Juār had an outturn of 90 and cotton of 75 per cent, while the spring crops were scarcely over a third of the average. Hinganghāt fared badly in this year, as it depended at the time mainly on the spring harvest, while the autumn crops were worse here than in the other two tahsīls. An amount of Rs. 25,000 of the land revenue was suspended or remitted in this tahsīl. No distress was felt as the birth-rate for 1899 was as high as 52 per mille, while the death-rate was normal at 33.

The famine of 1900.

168. The rains of 1899 failed completely throughout, the month of July having the extraordinary record of only one inch of rain. Three inches fell in June and 6 in August. Local showers, amounting at Wardhā to about 3 inches, were received in September and practically nothing afterwards. Some parts of the District fared even worse than this as the rain was

very local and irregularly distributed. A complete failure of both harvests was a necessary sequel to such a monsoon and the best crop was cotton with a return of 45 per cent of normal. Juār gave 30 per cent, til 30 per cent, and the spring crops practically nothing. The year 1900 thus witnessed the first real famine which Wardhā had experienced since 1831-32. Distress began to be visible in October and a full and timely system of relief measures was inaugurated from that month, cash doles, kitchens and large work-camps being started simultaneously. The forests of Wardhā afford little in the way of supplies of food, and such growth of mahuā as exists gave a very poor crop. The people were at first slow to move from their villages to the relief-camps, but they soon relinquished this attitude. In November 1899, 9000 persons were working and the numbers rose to 40,000 in February and 50,000 in May, this last figure being equivalent to 12 per cent of the population. Altogether ten camps were opened by the Public Works Department for large works. The work done consisted of the construction of 80 miles of road, the collection of *muram* or gravel and the breaking of metal for newly constructed and existing roads, and the breaking of ballast for the railway at five centres. Eight tanks and a number of wells were also improved and deepened, and a large tank was built at Samudrapur where an important weekly market is held, and the water-supply was deficient. The new roads partially or completely constructed were those from Selū to Paunār station, Selū to Elikeli, Sonegaon to Alīpur, Jām to Samudrapur, Wardhā to Anjī, Wardhā to Waigaon, Wardhā to Deolī, and Hinganghāt to Pohnā. Sixteen village works were also opened during the course of the famine, 13 old tanks being improved and 3 new ones constructed at Deolī, Tarodā and Thānegaon, and 75 wells being deepened. The majority of these works were managed by the village proprietors and the highest number of persons employed on them was 4000 in April 1900. Cash doles were given to infirm paupers in villages from October

1899 to October 1900, the money being given out monthly to the mukaddams or headmen of villages, and being distributed by them in weekly grants to the recipients. The highest number of persons on this form of relief was 6500 in October 1900. During the rains of 1900 cash doles were also given to indigent cultivators in return for work to be done in their villages at the discretion of the headman, the object being to allow them to remain in their villages and continue the cultivation of their holdings. The largest number of persons relieved in this manner was 5000 in September. Kitchens for the distribution of cooked food were also in existence throughout the famine. The number of kitchens was 37 in April 1900 from which it increased to 91 in May, 143 in July and 152 in September. In July nearly 57,000 persons or 14 per cent of the population, about half of whom were adults, were receiving cooked food at kitchens. The grains given were rice and pulse, as juār, the ordinary food of the people, was not procurable in sufficient quantities. Though the people readily ate these, it is possible that the regular consumption of rice may in some cases have been injurious to those who had always eaten juār. As has been ascertained in jail administration, boiled rice is so bulky a food that the stomachs of regular rice eaters become especially distended, and a consumer of wheat or juār in the form of *chapātis* cannot readily change to a diet of rice. This may have been more especially the case with children, who would be more liable to diseases of the bowels and digestive organs. At any rate, whether the unaccustomed diet was in any way a contributary cause or not, the mortality in July and August 1900 was very severe, especially among young children, and this at a time when practically the whole of the lower classes were receiving free rations of cooked food.

Statistics of relief and expenditure.

169. The total number of persons in receipt of assistance from Government reached 25,000 in December 1899, 50,000 in February

1900, 80,000 in May, and attained to a maximum of 103,000 in July, this last figure being over a quarter of the whole population. The numbers then decreased gradually to 50,000 in September, and relief operations were finally brought to a close at the end of November. The total direct expenditure was Rs. 20 lakhs and the number of day-units relieved over 21 million, the incidence per day-unit being 1 anna 6 pies. Nearly Rs. 5 lakhs of land revenue, being 77 per cent of the annual demand, were suspended. The Government forests were thrown open. Rs. 22,000 were advanced under the Land Improvement Loans Act and nearly Rs. 1½ lakhs under the Agriculturists' Loans Act for the purchase of seed-grain and bullocks. The bulk of the money advanced under the Land Improvement Loans Act was spent on the construction and improvement of wells. The average amount advanced or given to a single tenant for seed-grain and bullocks was Rs. 16. Rs. 1·31 lakhs were distributed in charitable grants of which Rs. 43,000 were raised in the District itself and the remainder were received from the Provincial Charitable Fund.

Crime.

170. At the commencement of the famine cheap grain shops were opened at various centres being supported by a voluntary rate paid by the Mārwāri merchants on each bag of grain and tin of *ghī* exported. At these shops grain was sold at a uniform rate of 12 seers per rupee. The appearance of famine was accompanied by a considerable increase in offences against property in the shape of grain thefts and dacoities. The first class of offences were largely due to the feeling against the export of grain. When prices became high, the dealers began carting grain to the railway stations for export, or sending it to their stores in the towns or large villages for safe custody. The village people resented this, and at first remonstrated with the owner of the grain, but on his refusing to listen to them looted the grain. The dacoities were committed both by bands of lawless characters

within the District and by raiders from Berār. The dacoits would assemble outside a village and begin throwing stones into it. The frightened people escaped into the fields leaving their houses and property at the mercy of the marauders. In order to repress this outburst of crime the mālguzārs were induced to organise a system of night watches in the villages, parties of such being appointed to patrol the village during the night, and being remunerated by doles of grain from the proprietors Constables armed with Snider rifles and packets of buckshot also patrolled the Berār border and these measures were successful in stamping out organised crime.

Mortality of cattle.

171. The year was a very bad one for cattle. The growth of grass was stunted and much of it withered by the end of August. All the available grass was scraped up by casual labourers and sold in Wardhā and the other towns. The outturn of *karbī* or juār stalks was only a third of the normal. Many streams dried up and wells ran very low. The condition of the cattle was pitiable. The trees were stripped of their foliage for fodder. Many cattle were sent away to other Districts and those which remained were let loose and allowed to wander as they would. The Government forests were thrown open, but the supply of grazing was quite inadequate. The returns showed the mortality of cattle as 35,000 head or over 10 per cent of the total number in the District, the mortality being highest in June and July. But the exports of hides from railway stations were over 10,000 maunds, and taking an average of 8 hides per maund, this would show that more than 80,000 cattle must have died, and a considerable majority of this number would belong to the District. Grass was imported from Chānda through Warorā and offered for sale at Wardhā and Pulgaon. During the cold weather the demand was small as many cattle were sent away, and juār fodder was also imported from Berār. The grass was first offered at Rs. 27 a ton, but could not be sold at this rate. Juār fodder had been selling in December at

Rs. 70 a thousand bundles and grass at Rs. 20. But these prices subsequently dropped largely. The grass was therefore offered at Rs. 12 a ton, and in May when the plough cattle returned from the forests it was rapidly sold off. More than 2000 tons were disposed of and a handsome profit was realised.

Famine mortality and prices.

172. The mortality of the year 1900 was very heavy, being 90 per mille on the deduced population. The death-rate remained normal at under 4 per mille per mensem till April 1900, when it rose to 7 or 8 per mille during the hot weather months and to 10 per mille in July, 12 in August and 11 in September. Cholera broke out in the hot weather and rains, attacking a number of relief-camps, all the towns and nearly half the villages in the District. Strenuous measures were adopted to check the spread of the disease, but its development was favoured by the impurity of the water-supply. The mortality from bowel complaints was also large and was attributed partly to the unaccustomed diet of imported Bengal rice, which was stated to be more difficult of digestion than the local varieties, and partly to the consumption of large quantities of green food and vegetables after the breaking of the rains. The birth-rate for the year 1899 had been very high, amounting to 52 per mille, and nearly a third of the total number of deaths in 1900 were those of children under one year of age. As has already been seen every practicable measure was taken to relieve the distress, and no mortality could be attributed to privation. The average price of wheat in 1900 was 16 lbs. per rupee, of gram 20 lbs., and of rice 19 lbs. The price of juār was returned at 22 lbs., but during most of the year this grain was not procurable in sufficient quantity to meet the demand for consumption. Prices were generally lower than in 1897. As is abundantly evident from other parts of this volume the famine has had no lasting effect on the prosperity of the District, except possibly in parts of the Hinganghāt tahsīl. Two years after it, in 1902-03,

the cropped area exceeded the maximum previously recorded, and the birth-rate for the three years 1902 to 1904 shows that the loss of population has been more than made up.

General remarks on famine.

173. A summary of the famine history of the District gives the following results. In a period of seventy years for which information is available, a severe famine was twice experienced in 1832 and 1900, being in the first case caused by an excess and in the second by a deficiency of rainfall. In five other years 1869, 1878, 1892, 1894 and 1895 the harvests were so poor as to cause the lower classes to feel the want of food; in two of these, 1869 and 1878, the rain was deficient and in two, 1894 and 1895, excessive. In 1892 there was too little rain in August and too much in September and both factors operated to injure the crops. Failures of the harvest may thus be held to have resulted in an equal degree from excess and from deficiency of rainfall. In a famine caused by a short monsoon, a serious scarcity of fodder is usually experienced owing to the small area of waste land. It appears possible that the construction of wells for wheat irrigation might be a useful form of employment of famine labour in villages, but wells are expensive in Wardhā on account of the hard rock underlying the soil.

CHAPTER VIII.

LAND REVENUE ADMINISTRATION.

174. The sovereignty of the Districts of the Nāgpur Division was not acquired by the British Government until 1854, but owing to the minority of the Bhonsla Rājā they came under our management in 1818 and continued to be administered by European officers until 1830 when they were restored to native rule. We have fortunately from the pen of Sir R. Jenkins, Resident at Nāgpur in 1822, a complete and interesting account of the condition of these Districts when their management was assumed. The assessment of revenue was made annually and the amount was fixed in the first place in the aggregate for the pargana and then distributed among the villages by the pargana officer or *kamaishdār* in consultation with the patels. It is a curious fact to modern notions that though engagements were taken from the patels at the commencement of the agricultural year, the amount for which they were to be responsible was not fixed and communicated to them until some months later, when the character of the season became pretty well known. This practice undoubtedly enabled Government to extract a great deal of revenue from the people, as each person was fully rated according to his ability to pay in each year. At the time when the patels concluded formal engagements for the revenue of the year, they were actually in ignorance of the amount for which they engaged. This led to a curious device for apportioning the responsibility for the revenue among the ryots. For the main portion of the village lands, technically called the *chāl* lands, no rental was fixed, but each field was given a value to

[1] Revenue system of the Marāthās.

[1] The first part of this Chapter is largely reproduced from Mr. (Sir B.) Fuller's note on the Land Revenue Settlements of the Central Provinces (1886).

express its revenue-paying capacity in relation to the other *chāl* fields of the village. This value was termed the *ain* of a field and was ordinarily expressed in annas or in cowries per rupee. The revenue was apportioned among the ryots according to the *ains* of the fields held by them. Thus the ryot who held a field, the *ain* of which was 6 pies, would pay half the revenue which was payable by a ryot holding a field the *ain* of which was 12 pies, and in this way it was possible to settle at the commencement of each year the proportion of revenue payable by each man, although the amount of the revenue was unknown. The *ain* of a field was also not necessarily permanent, but might vary from year to year. A further complication was introduced by the fact that this system did not apply to all the village lands, but that a certain area was commonly let each year on fixed money rents. Such fields were called *thok* and they usually comprised the poorer land for which the patel was unable to conclude engagements on the *ain* system, the ryots being unwilling to cultivate them except on limited responsibility. When the revenue of the year was given out the rent of the *thok* fields was first deducted from it and the balance distributed over the *chāl* fields in proportion to their *ains*. The difference between *chāl* and *thok* fields was not permanent, and some might change annually from one denomination to the other, land when in process of deterioration passing from *chāl* to *thok*, and when advancing in improvement from *thok* to *chāl*. The *thok* fields were usually a small minority. Each year a record was prepared called the *lāgwan*. It answered to the *jamābandi* of Upper India and gave details of the engagements concluded at the commencement of each year between the patel and the ryots. It showed the name of each ryot, the name of each *chāl* field held by him and the *ain* of that field as settled in the preceding year; also the same particulars for the current year, noting all changes whether arising from the transfer of fields from one ryot to another, or from the transfer of a *chāl* field to the *thok* class or *vice versâ*, or from variations in the

ains of any of the *chāl* fields. As soon as the amount of the revenue was known, the rate of assessment on each unit of the *ain*, called the *dhāra*, was also inserted.

Absence of security of tenure.

175. Neither patel nor ryots were allowed any hereditary rights which might clash with the efficiency of this system. 'The patel' wrote Sir R. Jenkins, 'is the agent of Government for apportioning and collecting the rent of his villages, for which his responsibility is absolute, and he possesses a subordinate and rather undefined magisterial and judicial authority. The remuneration for agency or responsibility, which is paid either in money or rent-free land besides certain trifling dues and privileges is commonly one-fourth of the Government share, subject to various deductions which reduce it to about one-sixth. The office is held at the pleasure of Government, being neither hereditary nor saleable, and on the ejection or resignation of the incumbent no *mālikāna* is allowed. It is true that patels are frequently succeeded by their sons or other members of their family, not however by virtue of any hereditary right, but by sufferance or a new appointment by Government, and whoever the incumbent may be, he is charged with the full exercise of all the duties and entitled to all the privileges of the office unencumbered with any interference or claims on the part of his predecessor or family.' The ryots held their lands on yearly leases granted to them by the patel. None of them were entitled to cultivate the same fields in perpetuity, nor was it the practice to grant leases to them for more than one year. Over a limited area in Wardhā, which had been acquired by the Marāthās not from the Gonds but from the Nizām, a somewhat different system prevailed, though the difference was more in theory than in practice.

The Nizām's system.

176. The principles followed by the Nizām's Government in the assessment of land revenue were those of Todar Mal's system. According to this the whole area of culturable land was

measured and a permanent assessment was made on it which amounted to a third of the estimated produce. But in each year the revenue was remitted on any fields not cropped within the year, and in years of bad harvests the revenue was also remitted in proportion to the severity of the failure of crops. The principle of the Mughal system, however, had been abandoned by the Marāthās and Sir R. Jenkins wrote that 'The statement of the area of each field which is inserted 'in the village papers, is now used to express the changes in 'its relative value, the proportional value of a field being in-'creased or diminished by augmenting or deducting its area.' In other words, the area was used merely as a term for expressing the *ain*. There was, however, a great difference between this tract and that acquired from the Gonds in that 'the office of patel was hereditary and saleable,' and if a patel was ousted for non-payment of revenue and a farmer appointed in his place, he possessed a right to resume his position as patel whenever he was able to discharge the duties of his office. The creation of hereditary office bearers was one of the chief characteristics of the Muhammadan system as opposed to that which the Marāthās introduced.

Enhancements made by the Marāthās.

177. The actual principle on which the revenue was raised or lowered appears to have resulted from a sort of compromise between the character of the season and the necessities of the central Government. Curiously enough a sort of permanent revenue demand seems to have been recognised called the *ain jamābandi*. What this was cannot now be stated with any certainty, but it appears to have been the demand which the Marāthās found existing at the time that they took over the country from the Gonds. It could, however, be modified at the annual settlements with the patels according to the increase or decrease of cultivation. Their method of raising the assessment was to superimpose cesses known as *pattīs* or *bargans* which were percentages calculated on the *ain jamābanai*. The amounts of the *pattīs* imposed

by the different Bhonsla Rājās were as follows expressed as percentages on the *ain jamābandi* :—

Raghujī I (1743—1755)	...	... 80
Jānojī (1755—1772)	...	... 96
Sivajī (1772—1775)	...	... 32
Mudhojī (1775—1788)	...	... 35
Raghujī II (1792—1816)	...	... 130

Thus Raghujī II in his career of exaction after the peace of Deogaon more than doubled the proper revenue. At this time much land went out of cultivation. Besides the land revenue the Marāthās realised a large number of imposts and dues on all branches of trade and industry.

Period of British management.

178. During the period of British management triennial were substituted for annual settlements, and the administration was very energetic. The yearly papers were tabulated, names were given to each field and each field was assessed with a separate sum. The *kānungo* made a tour during the rains, checked the *lāgwans* and collected information which was laid before the Superintendent or District Officer as the time for reassessment came round. The basis of the assessment was the *lāgwan*, the position of which came therefore to be entirely changed. Instead of being a record of the distribution of the aggregate village assessment, it became a record of the details on which the aggregate village assessment was to be framed. In consequence the patel had an object in understating the rents and the *lāgwans* became an untrustworthy guide to the village assets. It was in consequence of the unreliable nature of the village papers that no regular determination of the assets seems to have been attempted at the 30 years' settlement of Wardhā and Nāgpur. The District containing the present area of Wardhā and Nāgpur was then called Deogarh below the Ghāts. It was divided into 130 parganas in charge of 60 *kamaishdārs* whose pay only averaged Rs. 25 a month. Sir R. Jenkins reduced the number of parganas to 23 with as many Kamaishdārs and

raised their pay to Rs. 90 a month. At the same time steps were taken to reform the administration of the land revenue which had become utterly corrupt, while adhering to the methods of the Marāthās. After the exactions of the last two reigns, with the abuses which crept in under an underpaid staff, the accounts were in a state of veritable chaos. The papers of every village had to be examined and large balances remitted. These measures, which were carried out in 1818 and 1819, resulted in the nominal demand of Deogarh below the Ghāts being at once reduced from Rs. 16·32 to Rs. 14·19 lakhs.[1] In 1819 the demand was fixed at Rs. 12·63 lakhs. Many villages had been deserted and the termination of the war and pacification of the country was followed by a heavy fall in prices. In the following years, however, the management of British Officers inspired the people with confidence. Villages were taken up again and land was brought under cultivation. The following statement will give an idea of the results of the Resident's management.

Year.	Towns and villages inhabited	Number of fields in cultivation.	Revenue realised.	Price of grain (in lbs. per rupee.)	
				Wheat.	Juār.
			Rs.		
1818	Not available	Not available	12,46,778	Not available.	Not available.
1819	1890	86,927	11,66,490	20	22
1820	Not available.	92,684	12,45,310	36	40
1821		99,276	13,12,084	41	59
1822		101,329	13,57,945	52	67
1823		102,981	13,51,722	51	53
1824		109,588	13,53,682	55	98
1825	2075	Not available	13,72,172	102	15

[1]The figures given by Sir R. Jenkins must, though it is not so stated, refer to Nāgpur rupees, and they have been converted into Government rupees. The Nāgpur rupee = 13⅓ annas.

In spite of a very heavy fall in prices the land revenue was thus increased by over a lakh of rupees and cultivation largely extended within a period of seven years.

Protection of the ryots.

179. Mr. Fuller[1] states that our policy during the period of management was to limit the authority of the patel over the ryot, following the system adopted in the Northern Districts. But this policy though it eventually prevailed was not the one enunciated by Sir R. Jenkins, who, as remarked by Mr. Craddock, appeared to have leanings in favour of the patels. He wrote as follows[2] :—'It was requisite to touch with a tender hand the 'relation between the patels and ryots; to avoid unnecessary 'interference, and discourage litigation; to redress well-'founded complaints but mainly to rely on the effects of 'moderate demands on the part of Government, and equitable 'conduct in its operations for realising them, as well as on 'the consequent excitement of competition among the patels 'for agricultural labour, to produce a gradual amelioration in 'the condition of the ryots.' But while the extra cesses and *bargans* were to be abolished or amalgamated with the rents and the levy of new ones was strictly prohibited, no attempt was to be made to give any right of occupancy to the ryot. 'There are frequent complaints from ryots against patels for 'depriving them of fields they have cultivated for many 'years, the patel either wishing to cultivate the land himself 'or to raise the rent. No interference is exercised on the 'part of the Superintendents unless any violation of positive 'agreement can be made out by the complainant.' Government recognised no continuity of tenure on the part of the ryots and at the commencement of each new year the patel and ryots assembled and a distribution of *pān* took place, the offer of the *pān* by the patel to the ryot signifying his acceptance of him as a tenant for the coming year. Mr. Craddock remarks 'In the Resident's account of the relations of the

[1] Note on Revenue Settlements, page 11

[2] Report on the Nāgpur Territories, page 81.

'patel and ryots with the Government, we may first discern 'that leaning in favour of the patel as against the ryot 'which in after years developed into the award by Sir R. 'Temple of proprietary rights.' There can be little doubt also that the well-meant but misguided interference of the District Officers between the headmen and tenants in the Northern Districts furnished a strong argument in favour of this measure. Nevertheless many considerations operated in favour of the tenants, whose part was taken by some of the Superintendents. In the Waingangā and Chānda Districts the Resident was induced to give an order that the patels should not raise the rent of a ryot without the sanction of the pargana officer. This measure did not extend to Deogarh below the Ghāts, but the patels here were debarred from selling the cattle and implements of tenants for arrears of rent, which they had formerly been in the habit of doing. It was ordered, on the other hand, that when a ryot left the village in debt to his patel he was not to be allowed to settle elsewhere until he had paid up his arrears. And this order shows, as remarked by Mr. Craddock, that the demand for cultivators to till the land operated in a large measure to protect the ryots. The trend of our policy is, however, shown by the order issued by Colonel Elliot, Commissioner of Nāgpur in 1855, which prohibited the patels from enhancing the rent of ryots on account of improvements which they had themselves effected in their holdings. And further that disputes between the mālguzārs and the tenants in the determination of rent even on newly broken-up holdings must be referred to the village *panchāyat*. And in a treatise on summary suits by Messrs. Manderson and Carnegie which was a text-book in Nāgpur until 1864 it is stated 'In short a landlord without instituting a regular suit in the civil court 'cannot oust any tenant whatever, with the one exception 'of his holding a summary decree against him.' The result of our policy was that from the period of assumption of management in 1818 up to the 30 years' settlement

there was no general increase in rents or revenue and both tended to assume a customary character. The patels were not tempted to raise the rents of their tenants because, if they did so, the results would appear in the rent-roll and their own revenue would be raised. The absence of any general revision for so long a period naturally produced glaring inequalities in the rent-rate.

Native Rule from 1830 to 1854.

180. In 1830 the Districts were handed back to the Rājā in a satisfactory condition with an increased revenue. Native rule continued from 1830 to 1854 and this period was characterised by great laxity of administration. The policy inaugurated under British management was adhered to, but without the watchfulness which made it work satisfactorily, and the result was a considerable decrease of revenue. The Settlement Officer of Bhandāra (Mr. A. J. Lawrence) wrote 'During the time of 'the Sūbahs which followed the British Protectorate the 'same means of discovering the resources of the villages 'were resorted to, but as the eye of the master became less 'searching, so did the labours of the subordinate decrease. 'In the course of time, each succeeding assessment was 'made on the rent-roll, the size of the home farm was also 'attended to and a greater or less percentage on the gross 'assets allowed according to the reputed value of the home 'lands. When the patels and cultivators came to understand 'that so much depended on the accounts they themselves 'showed, the amounts so exhibited had a tendency to de'crease. Sudden diminutions were naturally suspected and 'were looked into, but a patel who managed skilfully had 'little difficulty in lightening his burdens.' The result was that when the investigations for the 30 years' settlement were made, the rents entered in the village papers were found to be utterly unreliable. In Chāndā the last period of Bhonsla rule was characterised by gross oppression of the hereditary patels, many of whom were ejected and their villages made over to court favourites But in Nāgpur and

Wardhā, which were under the closer supervision of the Rājā Raghujī III, apparently a well-meaning but somewhat weak man, there was less opportunity for these abuses. The revenue of the two Districts fell from Rs. 13·87 lakhs in 1830 to Rs. 13·08 lakhs in 1854.

The 30 years' settlement.

181. On the escheat of this tract in 1853 summary settlements were concluded, and at the commencement of operations for the 30 years' settlement the revenue of Wardhā and Nāgpur was Rs. 11·56 lakhs. Orders for the 30 years' settlement were issued in 1860, but the preliminary survey began in Wardhā from 1858. At its commencement the Wardhā District still formed part of Nāgpur and the settlement was begun by Mr. Ross the Settlement Officer of Nāgpur. In 1862 Wardhā was constituted as a separate District and Mr. Bernard was appointed as Settlement Officer, being succeeded by Mr. Rivett-Carnac in 1864. The latter officer brought the settlement to a conclusion in 1866 and wrote the report. Mr. MacGeorge the Deputy Commissioner of the District was also in charge of the settlement for some period. But after the first formation of the District and before the conclusion of the settlement a redistribution of territory took place between the Nāgpur and Wardhā Districts, while the settlements were conducted according to the areas as first constituted. The result is that Mr. Rivett-Carnac's Report and the statistics contained in it do not refer to the present Wardhā District. The changes were roughly that the old Ashtī pargana, parts of those of Kondhāli and Keljhar, and the bulk of the old Girar pargana were transferred from Nāgpur to Wardhā and 122 villages of the Belā pargana from Wardhā to Nāgpur. The whole District was thus recast and gained considerably in size. The basis of the settlement was that 60 per cent of the assets were to be taken as the State demand, excluding apparently *siwai* income which at any rate was not assessed. But the existing revenue absorbed so large a portion of the assets that a strict

adherence even to this fraction would have entailed a reduction and in some cases the proportion taken was much larger. It was assumed that the work of assessment was undertaken more with the object of rectifying irregularities and of giving reduction where circumstances seemed to call loudly for it, than with the purpose of effecting an enhancement. The previous Marāthā assessments had been high and in 1857 it had been reported that the cultivators had been emigrating in numbers from the District to the Berārs. At the time of revision the general incidence of the revenue was not oppressive, but in many villages it was collected with difficulty and the instalments from some villages were habitually in arrears. The village papers apparently afforded no basis for effecting an assessment owing to the gross misstatements of the rental. Thus the rent rate of ordinary tenants worked out as nearly 29 per cent smaller than the absolute occupancy, and 20 per cent smaller than the occupancy rate. As a rule the proprietor's *sīr* or home farm contained the more valuable lands of the village, yet it was valued in most villages at rates which were considerably below those paid by the three classes of ryots. In the Pohnā and Hinganghāt parganas Mr. MacGeorge held that the rent-rolls were fairly reliable except so far as the *sīr* and *muāfi* lands were concerned, but in the result they were as a rule not accepted as a basis for assessment. This was obtained by analysing the rent-rolls of several villages in each pargana and deducing a rent rate on each class of soil from the rents of holdings accepted as typical. These rates were then applied to the pargana generally. The result of the settlement was that the revenue remained practically unaltered. On the old area of the Wardhā District, to which the settlement report refers, it was enhanced by a tenth per cent. Of 988 villages which came under settlement, a reduction of revenue was given in 219 and an enhancement imposed in 395 while in 374 villages no alteration was made. It was anticipated that a considerable rise would shortly occur in

the rental, but the enhancement actually effected in rents was trifling, and it was stated that they were left to adjust themselves as much as possible.

Results of the Settlement.

182. The revenue imposed on the present area of the District, part of which as already explained was settled as belonging to Nāgpur, was Rs. 5·23 lakhs. The assets were estimated at Rs. 6·72 lakhs and the revenue fell at 79 per cent of the assets. But these figures of assets which are given in the Report on the recent settlement (1896) appear to have been calculated from the old rent-rolls, which as already shown were unreliable, and understated the rental. The incidence of the revenue per acre in cultivation was R. 0-9-7. The settlement was necessarily empirical as there were no trustworthy data to support it, and some villages appear to have been highly assessed.[1] But the settlement was based on the level of prices existing before 1862, and *took no account of the enormous rise produced by the American War. Immediately on its conclusion the railway was opened to* Bombay and the low level of prices existing before 1862 never recurred. The real burden of the revenue therefore largely decreased, and the settlement was never felt as severe.

Currency of the 30 years' settlement.

183. During the currency of the 30 years' settlement the District prospered greatly. The opening of the railway fostered a large export trade in wheat, linseed and cotton. Even before 1891 several ginning factories and a spinning and weaving mill had been erected. The statistics of prices when examined at the last settlement showed that the rates of the four staple crops of the District had risen enormously above those on which the 30 years' settlement was based. The price of wheat had increased by 153 per cent, that of linseed by 184 per cent, of juār by 141 per cent and of cotton by 312 per cent. Although the level of prices during

[1] Report of Mr. Purshotam Dās, page 40.

the period when the 30 years' settlement was in progress rose suddenly to rates not much below those found existing at the recent revision, no account then was taken of this rise as it was thought to be accidental and temporary. During the period of 30 years, the occupied area increased by 14 per cent and the cropped area by 10 per cent, the limit of cultivation having practically been reached over a large part of the District at the recent settlement (1892—1894). The rental of the District was raised by the proprietors during the same period from Rs. 5·25 to Rs. 7·13 lakhs or by 36 per cent. The home farm of the proprietors increased from 143,000 to 201,000 acres or by nearly 41 per cent. The Government demand was realised throughout this period without difficulty, not a single village being sold for arrears of revenue and only one share of a village temporarily leased.

The recent settlement.
The cadastral survey.

184. Field maps and village records were prepared at the 30 years' settlement but they were not subsequently maintained. No patwāris were appointed to the District up to 1884. As the time for revision approached it thus became necessary to undertake a fresh survey. This was effected partly by professional survey parties and partly by patwāris. The professional surveyors made a preliminary traverse and provided sheets for each village on which they had laid down the position of survey marks placed as near the boundary of the village as possible. The patwāris were supplied with these sheets and plotted the field boundaries and other details with the chain and cross-staff. The traverse survey was begun in 1887 and completed in 1889 at a cost of Rs. 24 per square mile. The cadastral survey and the preparation of maps and records was conducted by Mr. Lancaster and completed between 1888 and 1891, the average area surveyed by each patwāri during the last year of working being over 11 square miles. The survey was very cheap costing only Rs. 25 per square mile, the large fields of Wardhā making the task somewhat less laborious than elsewhere.

Procedure of the settlement.

185. The settlement of the greater portion of the District expired in 1893, that of the Keljhar pargana in 1894 and of the Arvi tahsīl in 1895. The District was brought under settlement in 1891, Rai Bahādur Purshotam Dās being appointed Settlement Officer. He completed the bulk of the work and on being obliged to take leave owing to illness was succeeded by Mr. Blakesley who completed the assessment. The principal Assistant Settlement officer was Mr. B. Jagannāth. The settlement was conducted according to the soil-unit system of valuation of land which is now prescribed in the Central Provinces. The soils which were distinguished and the factors of value assigned to them have been mentioned in the chapter on Agriculture. Neither the existing incidence of rental on the different soils nor the rates to which they were raised are given in the Settlement Report The incidence of the rental is, however, given in some of the tahsil and rent-rate reports and the rental imposed on them has been calculated by taking the average of the unit-rates of all the assessment groups in the District. The following statement shows the rates per acre existing at settlement and the deduced rental for wheat land in the ordinary position in each of the three tahsīls.

Class of soil.	Soil factors.	Wardha Tahsil.		Arvi Tahsil.		Hinganghat Tahsil.	
		Incidence at settlement.	Deduced rental.	Incidence at settlement.	Deduced rental.	Incidence at settlement.	Deduced rental.
		Rs. a. p.	Rs. a. p	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Kāli I ...	40	1 7 11	2 1 7	2 7 2	2 3 2	...	1 9 2
Kāli II...	36	1 3 4	1 14 3	2 11 11	1 15 8	1 5 7	1 6 8
Morand I	32	1 2 5	1 10 11	2 3 6	1 12 2	1 1 4	1 4 2
Morand II	24	1 0 5	1 4 2	1 9 4	1 5 1	0 10 7	0 15 1
Khardī...	14	0 8 6	0 11 9	0 14 5	0 12 4	0 8 5	0 8 10

The figures are not entirely representative as the rates ultimately sanctioned are not stated for all groups and in these the rates proposed by the Settlement Commissioner have been taken. They are of considerable interest, however, as showing the high incidence of rental in Arvī before the settlement, where *morand* soil was more valuable than the best black soil elsewhere. The soil rental was considerably reduced in Arvī though still remaining at a higher figure than in the other two tahsīls. As much of the land here was newly broken up, it was probably held at competition rates by ordinary tenants. The statement on page 200 shows the average rates for the District on different soils and position classes. The figures are the averages of statements given in the Settlement Annexures for selected groups of villages or homogeneous holdings. They are very imperfect as the incidences of rental on minor crop land are not available in the reports. The general result of the assessment was apparently, however, to reduce the rental of the best black soil and to raise that of the so-called inferior soils. As a matter of fact the system of soil classification, the leading principle of which was to distinguish land according as it could or could not grow wheat, was scarcely suited to the Wardhā District in which wheat is not the most important or the most valuable crop. A classification of soils according to their capacity for growing cotton would apparently have brought out their real value better. The results of rental revision were thus other than would be anticipated from the soil classification. For Arvī tahsil with the smallest area of good soil had the highest incidence of revised rental, and Hinganghāt tahsīl with the largest area of good soil the lowest incidence. In the Ashtī group of Arvī specially high factors were adopted for the inferior soils. But this would not be sufficient to account for all the difference, and it is clear that the relative valuation of soils must have been altered in the cotton-growing tracts by imposing special group and village rates on general consi-

Class of soil.	WHEAT LAND.																GARDEN LAND.					MINOR CROPS INCLUDING RICE.	
	ORDINARY AND BANDHIA.			LAWAN.			BANDHAN AND IRRIGATED.			PATHAR.			WAHURI.				IRRIGATED.			UNIRRIGATED.			
	Soil factors.	Deduced rental.	Incidence at settlement.	Soil factors.	Deduced rental.	Incidence at settlement.	Soil factors.	Deduced rental.	Incidence at settlement.	Soil factors.	Deduced rental.	Incidence at settlement.	Soil factors.	Deduced rental.	Incidence at settlement.	Rān.	Soil factors	Deduced rental.	Incidence at settlement.	Soil factors.	Deduced rental.	Soil factors.	Deduced rental.
		Rs. a. p.	Rs. a. p.		Rs. a. p.	Rs. a. p		Rs. a. p.	Rs. a. p.		Rs. a. p.	Rs. a. p.		Rs. a. p.	Rs. a. p.			Rs. a. p.	Rs. a. p.		Rs. a. p.		Rs. a. p.
Kali I.	40	1 15 2	1 15 7	46	2 3 11	...	50	2 7 0	...	32	1 9 0	...	27	1 5 1	...				...			..	...
Kali II.	36	1 12 1	1 12 3	42	2 0 9	1 2 5	45	2 3 1	...	29	1 6 7	1 1 9	24	1 2 9	0 10 5	From 20 to 40 per cent less according to the damage suffered.	50	2 7 0	6 6 6	32	1 9 0	28	1 5 10
Morand I.	32	1 9 0	1 7 9	36	1 12 1	1 4 11	40	1 15 2	...	26	1 4 3	0 13 1	21	1 0 5	0 14 3				8 1 0			24	1 2 9
Morand II.	24	1 2 9	1 1 5	29	1 6 7	...	32	1 9 0	...	22	1 1 2	0 15 2	20	0 15 7	1 2 2				9 7 0			16	0 12 6
Khardi.	14	0 10 11	0 10 5	17	0 13 3	...	18	0 14 1	...	12	0 9 5	...	10	0 7 10	...							8	0 6 3
Retari.	...	...	0 14 10	..	...	...	...	...	...	..	...	..		...	...		40	1 15 2	...	20	0 15 7	6	0 4 8
Bardi.	...	...	0 7 1	...	...	...	...	...	...	...	...	...	...	...	...							5	0 3 11
Kachhar	32	1 9 0	...	...	...	...	...	...	...	...	...	...	...	...	...		50	2 7 0	...	32	1 9 0	...	...

derations not brought out by the soil factors. A special point which may be noticed was the reduction of high rents on gardens and irrigated lands. These were formerly under opium, and though the cultivation of the drug had long been prohibited the special rents continued to be paid. Opium lands were rented at rates varying from Rs. 5 to Rs. 30 an acre. Large reductions were necessary in Nāchangaon, Arvī, Rasulābād, Chhotī-Arvī, Ashtī, Kāranjā and other villages.

Rental enhancement. Mālik-makbūzas.

186. At the 30 years' settlement *mālik-makbūza* or peasant proprietary rights were conferred over 35,000 acres or 4 per cent of the occupied area. This tenure was given to members of the proprietor's family who held these plots in lieu of their share of the village profits; or to the representatives of Mukaddam families or those who had previously held the villages and been ousted; and to tenants of long standing who had substantially improved their holdings. During the currency of the settlement the area held on *mālik-makbūza* tenure considerably increased owing to the award of that right in holdings held by revenue-free grantees on expiry or resumption of the grant, and it amounted at the revision to 52,000 acres. The rental was raised from Rs. 45,000 to Rs. 51,000 or by 13 per cent, the acreage rate being R. 0-15-7. This rate was considerably lower than that of the 30 years' settlement which amounted to R. 1-0-2, but much of the newly included land was of inferior quality. A large area of *mālik-makbūza* land is held by non-resident Brāhmans who sublet it. In the year of attestation 44 per cent of the whole area was thus sublet at an average rent of R. 1-14-6 per acre. The mālguzārs obtain a drawback of 10 or 15 per cent on the payments of plot proprietors.

Absolute occupancy tenants.

187. The absolute occupancy tenure was given over 206,000 acres at the 30 years' settlement During the currency of the settlement the area so held decreased by nearly 32,000 acres, owing apparently to relinquishments during the early years of the

settlement, when the privileges attaching to this tenure were not appreciated. Something under 175,000 acres were thus held in absolute occupancy right at revision, or 15 per cent of the occupied area. The rental was raised from Rs. 1·45 to Rs. 1·82 lakhs or by 26 per cent, the revised rental falling at R. 1-0-8 per acre.

Occupancy tenants.

188. The area held on occupancy tenure had increased during the period of settlement from 151,000 to 424,000 acres under the operation of the 12 years' rule, or from 15 to 37 per cent of the whole occupied area. The rents, however, had not been appreciably enhanced, the incidence per acre having increased by only 9 per cent. The rents of ordinary tenants had been concealed at the previous settlement and unduly low amounts entered in the settlement records. The tenants of Wardhā are better acquainted with their rights under the rent law than those of most Districts, and the Settlement Officer states that on the subsequent acquisition of occupancy rights the old ordinary tenants refused to allow the low rents entered in the records to be raised by the proprietors. As a matter of fact, however, the rents of occupancy tenants were rarely enhanced during the 30 years' settlement in other Districts. The rental of this class of tenants was raised from Rs. 3·32 to Rs. 4·05 lakhs or by 22 per cent, the acreage rate falling at R. 0-15-3. Their revised payments amounted to 99 per cent of the deduced rental.

Ordinary tenants.

189. At the 30 years' settlement ordinary tenants held 434,000 acres, but this area had decreased to 274,000 at revision owing to the acquisition of occupancy right over a considerable portion of it. At this time their holdings formed only 24 per cent of the occupied area. The rent per acre on land held on ordinary tenure had increased from R. 0-9-2 to R. 0-13-10 during the currency of settlement. The high pitch of the rental is shown by the fact that the deduced value of the land only came to Rs. 1·88 lakhs, whereas the rental paid was

Rs. 2·37 lakhs. No general enhancement was therefore attempted, but inequalities in payment were removed, and excessive rents reduced with the consent of the mālguzārs. The net result was that the rental was reduced from Rs. 2·37 to Rs. 2·31 lakhs the revised rate being R. 0-13-6 per acre. The following statement taken from the Settlement Commissioner Mr. Sly's forwarding letter summarises the Settlement Officer's adjustment of the rental.

Class of tenant.	Rate per acre			Increase per cent		
	At Settlement of 1863.	Before revision.	After revision.	Of column 3 over column 2.	Of column 4 over column 3.	Of column 4 over column 2.
1	2	3	4	5	6	7
	As. p	As. p.	R. a. p.			
Absolute occupancy	12 10	13 2	1 0 8	+ 2	+ 26	+ 30
Occupancy ...	11 5	12 6	0 15 3	+ 9	+ 22	+ 33
Ordinary ...	9 2	13 10	0 13 6	+ 51	— 2	+ 47
All-round ...	10 7	13 1	0 15 0	+ 23	+ 15	+ 42

The total enhancement was thus only a small proportion of the rise in prices and was less than the mālguzārs themselves had effected upon the ordinary tenants. The statistics of fields sublet showed that 30 per cent of the absolute occupancy area and 26 of the occupancy area were let by the tenants at rates which were double those taken by the Settlement Officer. The total rental at the settlement of 1863 was Rs. 5·25 lakhs; the proprietors themselves raised it to Rs. 7·13 lakhs, and the Settlement Officer increased it to Rs. 8·18 lakhs. A somewhat peculiar feature of the rental assessment was that ordinary tenants were rated lower than the other two classes. This was due to the inferior quality

of land held by them, as shown by the statistics of deduced rental already quoted.

Home farm of the proprietors and miscellaneous income.

190. The home farm of the proprietors included 136,000 acres of *sīr* and 66,000 acres of *khudkāsht*, amounting together to nearly 18 per cent of the occupied area. The rate adopted for its valuation was R. 1-0-9 as against the all-round ryoti rate of R. 0-15-0 and the absolute occupancy rate of R. 1-0-8. The home farm was valued practically at the deduced rental. It included as usual a large quantity of superior land. Thirty thousand acres were found to be sublet at a rent of Rs. 2-4-10 per acre. The *siwai* or miscellaneous income was taken at Rs. 31,000 as against Rs. 14,000 at the previous settlement, when, however, the miscellaneous income was not assessed. The actual income of the proprietors in the year of attestation was ascertained to be Rs. 41,000 so that a large margin was left for fluctuations. The miscellaneous income is of importance in the Girar and Keljhar parganas and the Kharangnā, Kachnūr and Dhāmkund groups, which contain a considerable area of mālguzāri forest and lie between the open parts of the District and Government forest. Their produce thus finds a ready sale and they are resorted to by professional cattle graziers. The grass grown in the forests is also valuable and much of it is cut and sold in the open country. Clusters of date-palm trees are scattered over the District and the proprietors realise considerable sums from the liquor contractors for their juice, the *tāri* monopoly having fetched Rs. 12,000 in the year of attestation The *siwai* income fell at 1 anna 9 pies per acre of the unoccupied village area.

Comparison of assets.

191. The following statement compares the assets as ascertained at revision with those of the former settlement.

	At 30 years' settlement.	At settlement of 1892—94.
	Rs.	Rs.
Mālik-makbūzas' payments and tenants' rental	5,60,000	8,69,000
Rental value of sīr and khudkāsht land	98,000	2,14,000
Siwai income	14,000	32,000
Total ...	6,72,000	11,15,000

The increase shown in assets was Rs. 4·42 lakhs or 66 per cent, but as already explained little value attaches to the statement of assets of the 30 years' settlement.

Enhancement of the revenue.

192. The standard adopted for the assessment of revenue was 60 per cent of the assets except on *mālik-makbūza* holdings where the proprietor only received a drawback of 10 or 15 per cent on the collections. In the hilly country where the increase in assets though not absolutely of great importance was proportionately very large, a somewhat lower standard was adopted. In villages where the fraction of assets taken at the former settlement exceeded 60 per cent, a higher fraction up to a maximum of 65 per cent was at first taken. But this measure was subsequently cancelled under the orders of the Government of India and the assessments were reduced to 60 per cent, Rs. 11,000 of revenue being thus struck off. The revised revenue amounted to Rs. 6·64 lakhs and fell at 59½ per cent on the revised assets. Excluding *mālik-makbuza* payments the percentage was only 58. The estimated value of the income left to the proprietors excluding the cultivating profits of the home farm was Rs. 4·51 lakhs. The actual increase of revenue was Rs. 1·32 lakhs, or 25 per cent on the previously existing demand. Out of this Rs. 1·10 lakhs were

met by the increased rental imposed on tenants, so that the decrease in the income of the proprietors was trifling. The high proportion of assets taken was due to the fact that the Districts of the Nāgpur plain have always, as has been seen, been highly assessed. No enhancement was imposed at the 30 years' settlement and the revenue paid up to the date of the recent revision had undergone no great alteration since 1818. The fraction of assets taken at the 30 years' settlement was nominally 79 per cent. Out of the total revenue of Rs. 6·64 lakhs Rs. 21,000 were assigned and the net revenue realisable was Rs. 6·43 lakhs. The revenue incidence per acre in cultivation was R. 0-10-2 as against R. 0-9-7 at the previous settlement. The increase of cultivated area was nearly 18 per cent and the total increase in assets 65 per cent.

Period and cost of the settlement.

193. The new settlement came into effect from the years 1893 to 1895 in different tracts and was made for a period varying from 16 to 18 years. It expires in 1910 in Wardhā tahsīl, 1911 in Hinganghāt and 1912 in Arvī. The total expenditure on the cadastral survey and the settlement was Rs. 1·32 lakhs or at the rate of Rs. 60 per square mile of mālguzāri area. The settlement was considered to have been more cheaply effected than any other in the Province.

Cesses.

194. The demand on account of the road, school and postal cesses in 1903-04 was Rs. 37,000, for additional rates[1] Rs. 13,000 and for patwāri cess Rs. 25,000. The patwāri cess[2] is calculated at 4 per cent on the land revenue, the education cess at 2 per cent, the road cess at 3 per cent, the postal cess at ½ per cent and additional rates at 2 per cent. The cesses thus amount to 11½ per cent on the land revenue or nearly 7 per cent on the assets. The demand for land revenue in 1904-05 was Rs. 6·39 lakhs and for cesses Rs. 75,000. The tenants pay 3 pies per rupee of rental to the patwāri and usually from 6

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[1] This cess was abolished with effect from the 1st April 1905.
[2] Abolished in 1906.

pies to 1 anna to the kotwār, the latter rate being lower in a few villages.

Statement of tenures.

195. The total area included in holdings in 1903-04 was 1,156,000 acres and was distributed as follows:—132,000 acres or 11½ per cent of the total consisted of *sīr* land and 97,000 or 8½ per cent of *khudkāsht* land; 52,000 acres or 4½ per cent were held by *mālik-makbūzas*, 162,000 acres or 14 per cent by absolute occupancy tenants, 406,000 acres or 35 per cent by occupancy tenants, 295,000 acres or 25½ per cent by ordinary tenants, and nearly 5000 acres or ½ per cent were held rent-free from the proprietors or in lieu of service. Since the settlement the area held by occupancy tenants has decreased by nearly 18,000 acres and that held by absolute occupancy tenants by 12,000, while ordinary tenants hold an increased area of 11,000 acres. There was thus a substantial amount of relinquishment of holdings during the bad seasons. About 30,000 acres were sublet in 1903-04 at an average rent of Rs. 3-8-0 an acre as against the rate of Rs. 2-4-10 at settlement. It is probably a correct deduction from these figures that the rental value of land is now 50 per cent higher than at settlement. For good cotton lands enormous subrents are now paid.

Special tenures and subrents.

196. The District has no zamīndāri estates and all villages were assessed on the ordinary tenure. Inferior proprietary right exists in only two villages, Rothā and Sonegaon, belonging to the Bhonsla family. Very few villages are held on farm and at settlement protected status was only granted to two *thekādārs*. One additional application has been sanctioned since the settlement. Nearly 3000 acres have been permanently alienated under the Waste Land Rules. The District has no forest or ryotwāri villages. Rents are practically not paid in kind at all, the practice of subletting fields on a contract for a division of the produce being really rather a method of employment of labour. The usual custom in such

cases is that the owner pays the rent and the lessee or *batiādār* provides the cattle and all the labour. The seed if advanced by the owner is first deducted with interest at 25 per cent and then any cash payment for outside labour incurred by either party, and the net produce is divided equally. If the crop fails the owner cannot recover the rent, but he frequently gets back the seed-grain from the *batiādār* with interest.

Revenue-free and quit-rent grants.

197. Nearly 72,000 acres consisting of villages or shares of villages and 6500 acres contained in holdings were held wholly or partially revenue-free in 1903-04, the amount of revenue so assigned being Rs. 27,000. According to this figure the amount of revenue alienated has increased since the settlement, but no new revenue-free grants have been reported and it is probable that the Settlement Officer did not include in his total the revenue alienated on plots. The most important *muāfi* grant consists of 32 villages held revenue-free and on quit-rent by the Bhonsla Rājās of Nāgpur as part of their personal estate; 12 of these villages were given by Rājā Raghujī I as a personal allowance to Chimnā Bai the wife of Mudhoji Bhonsla, and 15 villages were purchased by Raghujī I from the Pathān Nawāb of Ellichpur. These 27 villages are held revenue free and the remaining 5 on quit-rent. Another estate consisting of 5 villages called Pahād Farīd was granted by the Gond Rājās of Nāgpur for the maintenance of the shrine of the Muhammadan saint at Girar and the grant has been continued by the British Government. No single one of the other grants exceeds two villages. The bulk of them were made by the Bhonsla Rājās for the support of temples or as rewards for service.

Temporary abatements of revenue.

198. In consequence of the agricultural deterioration produced in the wheat-growing tracts of the Hinganghāt tahsil by the succession of bad seasons, some temporary abatements of revenue were sanctioned there. The first was made for a period of two to four years from 1897-98, the total loss of

revenue amounting to Rs. 9000. Again after the famine of 1900 further remissions were made in 62 villages in which the cropped area had decreased by 15 per cent or more. The remissions were made for three years from 1902-03 and the loss of revenue was Rs. 16,000. In spite of the bad harvests which have occurred since the settlement the revenue has been paid with remarkable punctuality and practically the only general remission given was in the year 1900 when the bulk of the revenue was released.

CHAPTER IX.

GENERAL ADMINISTRATION.

199. At the head of the District is the Deputy Commissioner who is also District Magistrate and District Registrar. He is assisted by three Extra Assistant Commissioners. An Assistant Commissioner or member of the Indian Civil Service has in the past been only occasionally posted to Wardhā. For administrative purposes the District is divided into three tahsīls, Wardhā, Arvī and Hinganghāt. According to the village lists the Wardhā tahsīl contains 469 villages including 152 uninhabited, the Arvī tahsīl 497 including 196 uninhabited, and the Hinganghāt tahsīl 415 including 127 uninhabited. This gives a total of 1381 villages. At last settlement 1370 revenue villages were recorded, 468 in Wardhā, 489 in Arvī including 4 clearance lease villages, and 413 in Hinganghāt. The number of perfectly partitioned mahāls at settlement was 1866 or 500 more than the number of villages. Each tahsīl has a tahsīldār and naib-tahsīldār. The civil staff ordinarily consists of a District and two Subordinate Judges, but at present there are three of the latter. Wardhā tahsīl has two munsiffs and the other two have each a munsiff. The tahsīldārs are appointed as additional judges to the munsiffs for civil work. Benches of Honorary Magistrates exist at Deolī, Ashtī, Hinganghāt, Arvī, Wardhā, Pulgaon, Sindī and Kāranjā. Most of these benches have 3rd class magisterial powers. The Divisional and Sessions Judge of Nāgpur has jurisdiction in Wardhā. Hitherto the District has not usually had a commissioned medical officer, but the office of Civil Surgeon is at present (1905) held by one. It has no separate Forest Officer, the small area of Government forest being included in the Nāgpur Forest Division. Wardhā forms part of the Nāgpur Public Works Division.

Administrative Sub-divisions and Staff.

Land Record Staff.

200. No patwāris were appointed to the District at the 30 years' settlement and the mālguzārs were held responsible for the rendition of the village papers showing the names of tenants, the area under each crop and the rents collected. This arrangement did not work well. The papers were written by *lāgwan* writers on contract after superficial inquiry from the people but without actual field to field visitation. The *lāgwans* filed by the mālguzārs were most un'rustworthy and largely understated the actual rent collections. The introduction of the patwāri system for the first time in 1884 was attended with some difficulty, but was eventually carried out with the consent of the mālguzārs. A staff of 207 patwāris were then appointed for the whole District and patwāri cess was levied from the mālguzārs at 5 per cent, while the tenants had to contribute *mer kuro* at the rate of a *kuro* (20 lbs.) per holding. At the last settlement, the size of unmanageably large circles was reduced by creating 10 new charges, raising the total number of patwāris to 217, of whom 81 belong to the Wardhā tahsil, 76 to Hinganghāt and 60 to Arvī. Out of the whole number of patwāris 21 are *kulkarnī* or hereditary patwāris. The rate of the patwāri cess payable by mālguzārs on the revised land revenue was reduced from 5 to 4 per cent, while the contributions of tenants were fixed at 3 pies per rupee of the rental, thus equalising the rate of taxation. The patwāris collect their own dues from the tenants and receive the rest of their pay from the treasury. The proceeds of the patwāri cess levied on mālguzārs amount to nearly Rs. 25,000, and the value of the contributions of tenants is Rs. 13,600. But after deducting a drawback of from 5 to 10 per cent from the latter sum for short collections, the net realisations are just over Rs. 37,000. Out of this sum the salaries of patwāris absorb over Rs. 28,000 leaving a balance of Rs. 9000 for the pay of the supervising staff, which consists of a Superintendent and Assistant Superintendent of Land Records and nine Revenue Inspectors. The headquarters of Revenue Inspectors are at

Deolī, Selū and Sālod in Wardhā tahsīl, Ashtī, Kāranjā and Rasulābād in Arvī tahsīl, and Wadner, Māndgaon and Girar in Hinganghāt tahsīl. Each Revenue Inspector has on an average 24 patwāris to supervise and has 153 revenue villages in his circle, the number of villages to each patwāri's circle being 6. The remuneration of patwāris varies between Rs. 100 and Rs. 162 per annum, but nearly all of them receive from Rs. 120 to Rs. 140. The patwāris are mainly Marāthā Brāhmans. They are intelligent and capable of doing hard work but need strict supervision. Some of them are very shrewd and foster litigation between landlords and tenants, and a few still carry on money and grain dealings both within and without their circles. With a few exceptions all the patwāris now reside within their circles.

Litigation and crime.

201. The record of crime of the District is not noticeably heavy. During the ten years ending 1903 the average number of persons convicted for offences affecting human life was 15, for robbery and dacoity 9, and for grievous hurt 10. The figures for house-breaking and theft were affected by the famines, but during the years 1901-03 they averaged 88. The average annual number of cases disposed of during the years 1892—1903 was 1299 and in 1904, 1102. The separate figures for cognisable and non-cognisable cases during 1892—1902 were 748 and 551 and in 1904, 264 and 838. Thefts from the body of persons asleep are a common form of offence, as the people are generally well off and wear valuable ornaments. False complaints and reports to the police are numerous. Civil litigation has in the past been considerably heavier than it now is. The number of institutions increased continuously from 1870 to a maximum of 8700 in 1895. After this a fall ensued and the average for the decade ending 1901 was 6900, and for the years 1902-04, 4700. In 1904, 4800 suits were filed. This number is considerably higher than the Provincial average per head of population, while in past years Wardhā had more civil litigation than any District

except Nāgpur. The people of the District are intelligent and noticeably litigious. Suits affecting land are numerous and are carried to the highest courts regardless of expense. Claims for mesne profits are generally enormously exaggerated. A peculiarity of mortgages is the provision for subsequent advances made for the cultivation of the mortgaged property being constituted a charge upon the property. Future interest is frequently added to the principal sum due on a mortgage and the whole made payable by instalments. Litigants frequently try to protract the judicial proceedings as long as possible. Another peculiarity of the litigation is the manner in which the natural guardians try to disown their responsibility to their wards, and the practice of appointing outsiders as guardians is prevalent.[1]

Registration.

202. In 1904 the office of District Registrar was vested in the Deputy Commissioner. The District has five sub-registration offices at Wardhā, Hinganghāt, Arvi, Ashti and Deolī, each in charge of a special salaried sub-registrar, who receives fixed pay and also a commission of 3 annas on each document registered. The number of documents registered annually was over 3000 in 1890-91 from which it fell to under 1900 in 1900-01. It rose to nearly 2100 in 1903-04. The average registration receipts for the decade ending 1900-01 were over Rs. 11,000, the maximum being Rs. 14,700 in 1895-96. In 1904 the receipts were nearly Rs. 10,000.

Statistics of revenue.

203. The following statement shows the receipts under the principal heads of revenue at the end of the last three decades and in 1902-03 and 1903-04.

1 The above remarks are taken from a note by Mr. Lakshmi Nārāyan, District Judge.

Year.	Land revenue.	Cesses.	Stamps.	Excise.	Forests.	Registration.	Income-tax.	Other receipts.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs	Rs.	Rs.	Rs.
1880-81	4,79,511	34,590	92,048	1,79,067	28,335	5,664	...	26,873	8,46,088
1890-91	5,19,771	61,283	1,20 436	2,62,218	24,271	10,050	31,28[illegible]	27,975	10,57,284
1900-01	6,72,288	45,030	1,04,719	1,70,291	17,873	6,705	32,7[illegible]9	21,206	10,70,821
1902-03	6,04.556	64,512	1.24 036	2,28,395	31,139	8,885	41,565	27,973	11,31,061
1903-04	6,41,638	79,006	1,24,072	2,18,884	38,670	9,939	30,315	10,566	11,53,090

Excise.

204. The supply of country liquor for the District has hitherto been provided by three *sadr* distilleries, one being located at the headquarters of each tahsīl and supplying the whole tahsīl area. In 1904-05 there were 233 permanent and 6 temporary shops for the sale of liquor. Still-head duty was levied on the mahuā from which the liquor was manufactured at a rate of 2 annas per seer of 2 lbs. The average area and population to each shop were 10½ square miles and 1653 persons as against 13 square miles and 1429 persons for the Province as a whole. The average revenue from taxation of country liquor for the decade ending 1901 was Rs 1·38 lakhs, the highest figure recorded being Rs. 1·84 lakhs in 1891-92. Besides this an average sum of Rs. 13,500 was realised from the contract for the sale of *tāri* or the sap of date-palm trees. In 1904-05 the revenue from country liquor was Rs. 1·81 lakhs, this figure being the fifth highest in the Province and from *tāri* Rs 21,700. The incidence of taxation per head in this year was 7 annas 6 pies as against the Provincial figure of 5 annas 5 pies. In April 1905 the Madras contract supply system was introduced into the District, the contract for manufacture being entrusted to a European firm which is paid at 12½ annas per proof gallon as the cost price of liquor. Three warehouses were opened at the tahsil headquarters. The contracts for retail vend were sold

by auction, and the retail contractors had to pay R. 1-4-0 as Government duty besides 12½ annas per gallon as the cost price of liquor. The number of shops for retail vend was reduced to 191. The consumption of foreign liquor is insignificant. The average revenue from opium during the decade ending 1901 was Rs. 63,000, the highest figure being Rs. 83,000 in 1890-91. During the last few years the revenue has substantially increased and in 1904-05 amounted to Rs. 1·04 lakhs. The incidence of income per head of population in this year was 5 annas 4 pies as against the Provincial figure of 2 annas 1 pie. In 1904-05 the number of licensed shops for the sale of opium was 94. The average revenue from *gānja* during the decade ending 1901 was under Rs. 6000, but in 1904-05 it had increased to Rs. 16,000. The number of shops licensed for the sale of this drug was 82.

District Council and Local Boards.

205. The management of rural schools, dispensaries, pounds and of minor roads with ferries on them is entrusted to a District Council with 6 nominated and 19 elected members. The average income of the District Council for the decade ending 1901 was Rs. 61,000, the principal heads of receipt being local rates Rs. 27,000, ferries Rs. 2000, receipts under the Cattle Trespass Act Rs. 12,000, and contributions from Provincial revenues Rs. 8000. The average expenditure during the decade was Rs. 64,000, the chief items being education Rs. 19,000, civil works Rs. 22,000, pounds Rs. 5000 and medical charges Rs. 4600. In 1903-04, the income was Rs. 79,000, made up of road cess Rs. 21,000, education cess Rs. 14,000 and pound receipts Rs. 16,000. The expenditure in the same year was Rs. 71,000, the principal heads being civil works Rs. 20,000, including a contribution of Rs. 13,000 to Provincial revenues, education Rs. 22,000, and medical relief Rs. 7600. The incidence of taxation in this year was R. 0-1-7 per head of population and of income R. 0-3-7. In 1904-05 the income increased to Rs. 94,000 partly owing to increased realisations from

pounds. Owing to the scarcity of fodder and the lack of grazing-grounds, the people watch their fields very jealously and the realisations of fines on impounded cattle are high. The expenditure on education is very liberal in Wardhā, and amounted to Rs. 29,000 in 1904-05. The balance in this year was Rs. 32,000, but it was to be reduced to the normal minimum of Rs. 7000 in the following year, the surplus funds being expended on the endowment and improvement of Ashtī school and the construction of a building for a veterinary dispensary. Private subscriptions always play a large part in the operations of this Council and the people of Wardhā contribute liberally to local objects of interest and especially to schools. An interesting minor feature of the Council's work consists in the holding of agricultural shows, of which three took place in 1904-05. Increased funds have recently been allotted to arboricultural work, while village sanitation is being improved and some new *sarais* have been constructed. The principal duty of the Council at present is, in the Commissioner's opinion, the improvement of communications and of the roadside avenues. He considers that the headmen of villages should clear their own village tracks so that the public funds can be spent on the gradual provision of new roads and the improvement of hill ascents and river crossings. Local self-government is perhaps further advanced in Wardhā than in any other District, and the relations between the Council and the Deputy Commissioner have recently been excellent. Under the District Council are three Local Boards, one for each tahsīl. The Wardhā Local Board contains 7 nominated and 22 elected members, the Arvī Board 5 and 17, and the Hinganghāt Board 6 and 16 respectively. The Local Boards have no independent income, but their members do much good work in the supervision of local improvements.

Municipalities.

206. The District contains five municipal towns, Wardhā, Deolī, Hinganghāt, Arvī and Pulgaon. The Wardhā municipality contains

9872 persons and the committee consists of 16 members of whom 4 are nominated and 12 elected. The average income of the municipality for the decade ending 1901 was Rs. 33,000 and the expenditure Rs. 34,000. Its income in 1903-04 was Rs. 45,000 and expenditure Rs. 50,000. In 1904-05 the total income was Rs. 62,000, the receipts being principally derived from a tax on animals and vehicles, cotton-market dues and a water rate. The incidence of income per head of population was Rs. 6-5-1, and of taxation Rs. 3-5-2. The expenditure in 1904-05 was Rs. 46,000 principally on water-supply, conservancy and education. The Deolī municipality (population 5008) has a committee of 7 members of whom 2 are nominated and 5 elected. In 1903-04 the income was Rs. 6000 and expenditure Rs. 6600. In 1904-05 the income was Rs. 6500 and expenditure Rs. 5800. The income is mainly derived from fees on the registration of cattle sold at the large weekly market which is held here. The incidence of income in 1904-05 was R. 1-3-2 and cf taxation R. 0-13-10. The Hinganghāt municipality (population, 12,662) has a committee of 12 members of whom 3 are nominated and 9 elected. Its average income for the decade ending 1901 was Rs. 35,000, in 1903-04 Rs 70,000, and in 1904-05 Rs. 68,000; the corresponding figures of expenditure being Rs. 35,000, Rs. 86,000 and Rs. 72,000. The income from octroi has considerably increased in recent years, as also the realisations from a cart tax and market dues. The incidence of taxation in 1904-05 was Rs. 2-5-11, and of income Rs. 3-12-2. The town has lately expended considerable sums on the improvement of its water-supply and the construction of new buildings. The Arvī municipality (population 10,676) has a committee of 12 members of whom 3 are nominated and 9 elected. Its average income for the decade ending 1901 was Rs. 14,000, in 1903-04 Rs. 27,000 and in 1904-05 Rs. 30,000; the corresponding figures of expenditure being Rs. 14,000, Rs. 20,000 and Rs. 23,000 respectively. The incidence of income in 1904-05

was Rs. 2-8-2 and of taxation R. 1-11-11. The income is principally derived from octroi and market dues, and receipts under both heads have recently largely increased owing to the prosperous state of the cotton trade. The Pulgaon municipality (population 4646) was first constituted in 1901 and the committee consists of 2 nominated and 7 elected members. Its income in 1902-03 was Rs. 15,000, in 1903-04 Rs. 11,000 and in 1904-05 under Rs. 10,000; the corresponding figures of expenditure being Rs. 8000, Rs. 7000 and Rs. 14,000, respectively. The income is mainly derived from rents of land, and a cart tax and market dues. In 1904-05 a considerable sum was allotted for building a primary school. The total income of all the municipalities in 1904-05 was Rs. 1,77,000 or Rs. 4-1-0 per head of population and their expenditure Rs. 1,61,000 or Rs. 3-12-1 per head. The population within municipal limits in 1901 was 42,855 or 11 per cent of that of the District. But it is probable that the municipal population has largely increased since the census.

Village sanitation.

207. The villages of Nāchangaon, Ashtī and Sindī are under the Village Sanitation Act, the provisions of which were introduced into them in 1892. During the three years 1902—04 the average income of the Nāchangaon committee was under Rs. 500, that of Ashtī nearly Rs. 700, and that of Sindī nearly Rs. 600. The income is derived from a cess on the residents and in some cases from fees on the registration of cattle. The funds are devoted to the construction and repair of roads and wells and the sanitation of the village. The Mukaddam Rules are in force in the five villages of Jalgaon, Kāranjā, Alīpur, Girar and Pohnā. The sum raised annually varies from Rs. 80 in Jalgaon to Rs. 300 in Alīpur, and it is expended in the manner already specified. From the commencement of operations under the Sanitary Board in 1895-96 up to 1904-05 Rs. 24,000 have been expended on the construction of 99 new wells and Rs. 7000 on the repair of

112 existing ones. Large numbers of new wells have also been constructed from advances of agricultural loans and by well-to-do persons from their own resources.

208. The value of the buildings borne on the books of the Public Works Department is just under Rs. 3 lakhs, and the maintenance charges amount to Rs. 2200 per annum. The principal buildings are the District court house erected in 1868 and subsequently enlarged at a total capital cost of Rs. 65,000; the District jail also built in 1868, the capital cost of which has been Rs. 46,000 up to 1905; the Wardhā and Hinganghāt tahsīl buildings which have cost Rs. 25,000 and Rs. 27,000 respectively; and the Arvī tahsīl building which cost under Rs 11,000. The church was built in 1870 at a cost of Rs. 4700 of which Rs. 2500 were contributed by Government and the balance realised from subscriptions. The circuit house was built in 1885 for Rs. 11,000. The towns of Wardhā and Hinganghāt have waterworks.

Public Works.

209. The sanctioned strength of the police force in 1904 was 373 officers and men. This figure included a District Superintendent, 2 Inspectors, 8 Sub-Inspectors, 55 head constables, and 307 constables, of whom 3 were mounted. In addition there was a small railway police force consisting of 1 Sergeant, 2 head constables and 17 constables. Out of the District police force, 12 officers and 75 men constituted a reserve. The proportion of police engaged in the prevention and detection of crime in 1904 was one to every 19 square miles and 1510 persons as against the Provincial figure of 13 square miles and 1557 persons. The cost of the police in this year was Rs. 65,000. The recruiting of the force presents considerable difficulty owing to the high rates of wages prevailing for labour. About half of the men are enlisted from the District and the other half consist of immigrants from other Districts of the Province or from Upper India. The District Superintendent considers that the class of outsiders

Police.

enlisted is not very high. In 1904 the force contained 106 Brāhmans, 137 Muhammadans, 33 Rājputs and 17 Marāthās. Of the officers 16 were Brāhmans and 33 Muhammadans. The District contains 9 Station-houses and 15 outposts. The Station-houses are located at Wardhā, Sindī, Deolī, Selū and Pulgaon in Wardhā tahsīl, Arvī and Ashtī in Arvī tahsīl and Hinganghāt and Alīpur in Hinganghāt tahsīl.

Kotwārs.

210. At the 30 years' settlement the mālguzārs were made responsible for the village watch and ward and the kotwārs were left in an undefined position as their servants, in rare cases enjoying some land rent-free, but being generally remunerated by dues in kind from the village community. This arrangement did not work well, and as responsible duties had come to be imposed on the kotwār, it was determined to improve and regularise his position at the last settlement. Another difficulty was that the office was often subdivided among a number of sharers who performed its duties in rotation. The Administration directed that this system could not be tolerated. At the settlement the number of kotwārs was reduced from 1996 to 1211 or by 40 per cent, while their emoluments were settled on a basis of cash contributions from the proprietor and tenants. According to the revised arrangements 99 villages had more than one kotwār, four of them having 5 or more. A single kotwār was appointed to 377 villages, and in the remainder one or more kotwārs held office for more than one village. The rate of remuneration varied from Rs. 30 to Rs. 60 per annum, but the contributions of tenants were fixed at from 3 pies to one anna per rupee of rental, and the mālguzārs were assessed at sums varying from Rs. 10 to Rs. 50 or in a few cases above this amount. More than half of them, however, pay at the minimum rate of Rs. 10. In addition to their cash remuneration, the kotwārs receive the hides of dead cattle dying within the village boundaries, provided that their death has not been caused by poisoning or other unnatural causes. The kotwārs

hold service land in only a very few instances. In such cases the rental value of the land is deducted from the proprietor's payment. The kotwārs are principally Mahārs, with a few Pardhāns and Māngs. They perform their duties efficiently.

Jails.

211. Wardhā has a District jail of the 3rd class under the management of the Civil Surgeon with accommodation for 81 prisoners, including 8 females. The average daily number of prisoners in the last four years has been :—1901, 52 ; 1902, 62; 1903, 55 ; 1904, 57. Between 3 and 5 of these have been women. No less than 25 out of 115 prisoners admitted in 1904 were literate, and 5 were persons in the employment of Government or local authorities. The cost of maintaining each prisoner in this year was Rs. 98, and the cash earnings per head of those engaged in work Rs. 16, as against Rs. 19 in 1902. The total expenditure in 1904 was Rs. 5600. Stone-breaking is the principal jail industry. A small quantity of *newār* tape for cots is made and grain-grinding is done on application. The health of the prisoners is generally good.

Education.

212. The following statistics of schools and scholars show the progress of education :—1870-71, 58 schools, 2994 scholars; 1880-81, 71 schools, 3685 scholars; 1890-91, 96 schools, 5296 scholars; 1900-01, 108 schools, 5878 scholars; 1902-03, 112 schools, 6013 scholars; 1903-04, 103 schools, 6704 scholars; 1904-05, 105 schools, 7394 scholars. The District has two high schools at Wardhā and Hinganghāt. They were raised to this status only in 1905, having previously been English middle schools. In this year they contained 24 scholars in their high school and 313 in their middle school departments. There are two English middle schools at Arvī and Ashtī with 104 and 88 scholars enrolled respectively and 8 vernacular middle schools, of which three have training classes for the teacher's certificate examination. The number of primary schools is 88 with 5018 scholars. Three schools

containing 147 scholars are supported by the Free Church Mission and seven schools are maintained by private persons without assistance from the Government. The District has only 4 girls' schools at Wardhā, Hinganghāt, Arvī and Sindi with 159 scholars; 45 girls were also learning in boys' schools in 1904-05. Out of the total of 7394 scholars in this year, 1588 were in receipt of secondary and 5806 of primary education. The percentage of children under instruction to those of school-going age in this year was 24 for boys and under 1 per cent for girls. At the census of 1901 the District stood 7th in respect of the literacy of its population, 76 per thousand of males being able to read and write. Only 292 females were returned as literate. Among Muhammadans the proportion of male literates was 150 per mille. The expenditure on education increased from Rs. 34,000 in 1891-92 to Rs 45,000 in 1902-03 and Rs. 61,000 in 1904-05. In the latter year Rs. 11,000 were contributed from Provincial funds, Rs. 45,000 from local funds, and Rs. 5000 from other sources The District is under the Inspector of Schools for the Nāgpur circle and has two Deputy Inspectors. It contains four printing presses using Marāthī and English type. These are all situated in Wardhā. No newspapers are issued.

Medical relief.

213. The District has altogether 10 dispensaries, 3 at Wardhā including police and Mission hospitals, 2 at Hinganghāt including one maintained by the mills, 2 at Pulgaon including one maintained by the mills, and one each at Sindī, Deoli and Arvī. The Wardhā main dispensary contains accommodation for 15 in-patients, that of Arvi for 12 and that of Hinganghāt for 10. The hospital of the Scotch Free Church at Wardhā contains 44 beds and the members of the Mission also give medical advice and relief once a week at Sindī and Paunār. In 1904, 448 indoor patients and 102,443 outdoor patients were treated at the public dispensaries. The daily average numbers of indoor and outdoor patients during the

years 1901—04 were 29 and 324 respectively. The average income of the public dispensaries during the decade ending 1901 was Rs. 7400 and in 1904, Rs. 15,400. The income is derived from Provincial and local funds and from public subscriptions. Each dispensary has a midwife attached to it. A Leper Asylum is maintained at Wardhā by the Scotch Free Church Mission. It contained 20 lepers in 1904, this number being considerably smaller than during the three preceding years. The annual expenditure on the asylum is about Rs. 2000, which sum is almost wholly provided from the funds of the Mission. Admission is entirely voluntary and the inmates are prohibited from begging in the neighbourhood. The District has two veterinary dispensaries, one at Wardhā and one recently opened at Arvī. These are maintained by the District Council. Vaccination is compulsory only in the municipal towns of Wardhā, Deolī, Arvī and Hinganghāt, but it is carried on over the whole District in the open season. The staff consists of a native Superintendent and 10 vaccinators and the cost of the operations in 1904 was Rs. 1500. The number of successful primary vaccinations has risen from 12,000 or 29 per mille of the population in 1890-91 to 13,000 or 33 per mille in 1900-01, and 18,000 or 46 per mille in 1903-04. This is the highest figure attained. The number of revaccinations is still small, and the adult population cannot therefore be said to be protected from small-pox, the ravages of which disease have, however, considerably decreased in recent years.

APPENDIX.

GAZETTEER OF TAHSILS, TOWNS, IMPORTANT VILLAGES, RIVERS AND HILLS.

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GAZETTEER OF TAHSILS, TOWNS, IMPORTANT VILLAGES, RIVERS AND HILLS.

Alipur.—A large village in the Hinganghāt tahsīl 16 miles south-east of Wardhā and 5½ miles from Sonegaon station with which it is connected by a metalled road. The area of the village is over 7000 acres and its population in 1901 was nearly 3500 as against 4000 in 1891. Alīpur means 'The village of god' and was founded by a Muhammadan saint or *Walī*, because on this spot a hare which was being pursued turned and fought with the dogs. He considered that a place where an anīmal, ordinarily timid, displayed such courage should be a nursery of brave men, and determined to found a village. This is a stock story told about a number of villages settled by Muhammadans. The saint's tomb is still to be seen and hard by it is a well with very sweet water. Alīpur was long held by the family of the Nawāb of Ellichpur who rendered good service to Major-General Sir A. Wellesley in the operations immediately succeeding Assāye. For this the village was taken from him by the Nāgpur Rājā and given to the Chitnavīs family of Nāgpur who still own it. The tahsīl headquarters was formerly located at Alīpur, but was removed to Hinganghāt soon after the annexation. The village has a tank which was improved by Government in the famine of 1900 at a cost of Rs. 2200. It has a temple of Mahādeo supported by public subscription and a *Namāzgah* or house of prayer for Muhammadans which is about 200 years old, and in which a small religious fair is held in March. There is also a *garhī* or small fort. A sum of about Rs. 300 is raised annually by a cess from the residents and expended on sanitation. A number of Koshtīs reside here and weave cloth by hand. A weekly market is held on Tuesdays. Alīpur has a second

grade vernacular middle school with 106 pupils enrolled in 1903-04, a police Station-house and a post office.

Anji.—A large village in the Wardhā tahsīl 9 miles north-west of Wardhā, with which it is connected by a gravel road and situated on the Dhām river. Its area is nearly 3000 acres and the population in 1901 was 2700 persons having been nearly stationary during the previous decade. It was quite a small village until the time of Bhonsla rule when the present mud fort was erected and the Government officials exerted themselves to attract settlers. It then became the principal place of a pargana, but the *kamaishdār* subsequently removed his headquarters to Arvī. Anjī was also looted by the Pindāris. There are hand-weaving and dyeing industries here and *newār* tape is made. A weekly market is held on Thursdays. Anjī has a second grade vernacular middle school with 124 pupils enrolled in 1903-04 and a post office. The proprietors are a Marāthā Brāhman and a Vidur and the bulk of the residents belong to these castes.

Arvi Tahsil.—(20° 45′ to 21° 22′ N. and 78° 3′ to 78° 39′ E.) The northern tahsīl of the District. It is bounded on the north by the Kātol tahsīl of Nāgpur and by Berār, on the south-east by the Wardhā tahsīl, and on the west by Berār, from which it is separated by the Wardhā river. The shape of the tahsīl is an irregular triangle with its apex to the north-west. Its area is 890 square miles or 37 per cent of that of the District. Arvī is the largest tahsīl in size, and its surface is generally irregular and undulating. The villages lying in the valley of the Wardhā along the western border contain a large area of level plain only here and there broken by small streams which fall into the Wardhā. This level tract extends from the banks of the river to a distance varying from 6 to 16 miles to the east. It is narrowest in the north and spreads out to the south as the hills recede from the river. The surface is not entirely level to so great a distance from the Wardhā, but the country adjoining the

Descriptive.

large villages of Kharangnā and Wādhonā which lie about 16 miles from the river in the south of the tahsīl, though undulating, contains considerable areas of good soil. This level tract may amount altogether to something less than half the tahsīl area. The remainder to the north-east and east consists of a long strip of broken country forming the foot-hills of the Sātpurās. Parts of this contain a not inconsiderable stretch of tree forest especially towards the north. The valleys between the hills carry beds of rich black soil. The plateau containing the large villages of Kāranjā and Thānegaon on the north-east must be excepted from the general description of the hilly tract as the land here is fairly level.

Population.

The population of the tahsīl in 1901 was 137,737 persons or 36 per cent of that of the District. The population in 1891 was 131,174 and in 1881, 121,136. During the decade 1881-1891, the growth of population was nearly 8½ per cent as against under 2 per cent in Wardhā and under 1 per cent in Hinganghāt. The history of Arvī differs from that of the other two tahsīls in that up to a comparatively recent date it has contained a considerable area of waste land fit for cultivation. In the last two decades, therefore, while the population of the rest of the District has been stationary or declining that of Arvī has steadily expanded. During the decade 1891-1901, the growth of population was nearly 5 per cent as against a decrease of 3½ per cent in Wardhā and 15 per cent in Hinganghāt. The density of population in 1901 was 155 persons. Arvī is more thickly populated than Hinganghāt, but less so than Wardhā. The tahsīl contains two towns, Arvī and Ashtī, and 299 inhabited and 196 uninhabited villages. Besides the two towns 27 villages contained over 1000 persons in 1901.

Agriculture.

According to the classification the soil of the tahsīl is inferior to that of the other two. Only 7 per cent of the cultivated area is

kāli soil as against the District figure of 11⅓ and 65 per cent *morand* as against the District percentage of 72. The shallow brown soil called *khardī* covers 12 per cent of the cultivated area and the red and stony *bardī* just over 4 per cent. An area of 180 square miles or 20 per cent of the total consists of Government forest. At last settlement the proportion of the village area occupied for cultivation was under 67 per cent as against 88 per cent in Hinganghāt and 86 in Wardhā. The tract of level black soil along the left bank of the Wardhā is the most fertile in the District. The increase in occupied area since the 30 years' settlement was nearly 24 per cent or much higher than in Wardhā or Hinganghāt. In 1903-04 the occupied area was 70 per cent of the village area, and had increased by about 14,000 acres since settlement. 62 square miles or 9 per cent of the village area consists of forest or grass land in private hands. The following statement shows the statistics of cropping at settlement and during the years 1900-1904 :—

Year.	Wheat.	Rice.	Linseed.	Til.	Juār.	Cotton.	Arhar.	Total cropped area.
At last Settlement.	23,539	2,529	14 470	4,039	99,272	94,834	...	262,083
1900-01 ...	6,406	3,187	2,403	7,327	105,776	119,840	27,593	283,161
1901-02 ...	7,740	3,439	4,285	4,925	107,694	118,285	29,716	288,137
1902-03 ...	3,212	2,951	1,392	4,444	111,841	125,821	33,047	293,143
1903-04 ...	9,973	2,343	4,519	4,345	95,348	113,376	30,350	293,868
1904-05 ...	5,203	...	1,253	2,297	99,253	144,280	...	298,303
Percentage of area under each crop on the total cropped area in 1903-04.	3·5	1	1·5	1·5	32·5	45·5	10	

The cropped area has increased since the settlement by 30,000 acres half of which has been gained by reduction of fallows. Juār, cotton and arhar are the only important crops of the tahsīl, the last being sown as a mixture with the first

two. Cotton now covers not much less than half of the cropped area.

Land Revenue.

The land-revenue demand at the 30 years' settlement was Rs. 1·56 lakhs which fell at 75 per cent of the estimated assets. At last settlement this was raised to Rs. 1·99 lakhs giving an increase of Rs. 43,000 or 28 per cent on the previous figure and falling at nearly 59 per cent of the revised assets, which amounted to Rs. 3·39 lakhs. The net demand for land revenue in 1903-04 was Rs. 1·98 lakhs, the demand for cesses n the same year being Rs. 18,000. At the 30 years' settlement the tahsīl comprised the Ashtī, Amner and Kondhāli parganas and part of that of Anjī. At the recent settlement, the following assessment groups were formed, the number of villages contained by each being shown in brackets against it. The Ashtī and Amner parganas were divided into the Dhāri (60) and Ashtī (91) groups; the Kondhāli pargana was split into the Kāranjā (79), Dhāmkund (43) and Wādhonā (34) groups; and the Anjī pargana into the Arvī (106), Kachnūr (47) and Kharangnā (24) groups. The average rent rate of the tahsīl was R. 1-0-6 as against R. 0-15-11 in Wardhā and R. 0-12-10 in Hinganghāt. Thus though Arvī contains a smaller proportion of black soil than either of the other two tahsīls, it was more highly assessed. The Settlement Report does not touch on this matter, but the assessment was no doubt really based on the profits obtained from the cultivation of cotton and juār, which with the assistance of manure do as well on light as on heavy soil. And it may be the case that a proportion of the land having been brought under the plough within comparatively recent years is of higher fertility. Ashtī was the most highly assessed group with an acreage rate of R. 1-4-5. Next to this came Arvī R. 0-14-8, Dhāri R. 0-11-0, Kharangnā R. 0-10-3, Kachnūr R. 0-7-10, Kāranjā R. 0-7-8 and Dhāmkund and Wādhonā R. 0-6-8. The Ashtī group had the highest assessment in the District.

Miscellaneous.

The tahsil has two Station-houses at Arvī and Ashti and four outposts. It has three Revenue Inspector's circles with headquarters at Ashtī, Kāranjā and Rasulābād, and 60 patwāri's circles.

Arvi Town.—(20° 31′ N. and 78° 45′ E). The headquarters town of the Arvī tahsīl. It is about 34 miles north-west of Wardhā and 22 miles from Pulgaon station with which it is connected by a metalled road. The name is said to be derived from the fact that the earliest settlers were Phūl-mālis who were engaged in growing the *advi* or Arum plant (*Colocasia*). Its area is 752 acres of which 52 are *nazūl*) or Government land. The population in 1901 was 10,676 persons and the increase during the preceding decade was 24 per cent, the figure for 1891 being 8615. In 1872 the population was 6732. The town contained nearly 1200 Muhammadans in 1901. Arvī is said to have been founded about 350 years ago by one Telang Rao Wali, and it is still sometimes called Arvī Telang Rao to distinguish it from another village of the same name in the tahsīl. Both Hindus and Muhammadans claim Telang Rao as having belonged to their religion and both worship at his tomb, which has been converted into a shrine by contributions from the cotton merchants and townspeople. Under the Marāthā Government Arvī was the headquarters of a pargana and a *kamaish-dār* resided here. The new town is said to date from the impetus given to trade about 50 years ago by an influx of Mārwāri Baniās. The town extends east and west for about a mile and a half, and north and south for a mile along the road. The old and new towns are separated by a small stream, the old town being called *Kasbā* and the new one *Peth*. Arvī was created a municipality in 1867, and the average receipts and expenditure for the decade ending 1901 were Rs. 14,000. Recently the income has substantially increased, and in 1903-1904 it amounted to Rs. 27,000 mainly derived from increased realisations of octroi. The net income from octroi in this year was Rs. 13,000, and from

market dues and fees on markets Rs. 7000. The expenditure in this year was only Rs. 20,000, so a considerable credit balance was left. The water-supply which depends on wells is inadequate, and a scheme for constructing waterworks is under consideration. A large market to cost Rs. 40,000 is shortly to be added to the town. Arvī is a flourishing centre of the cotton trade and contains seven ginning factories and three presses, most of which were constructed within the 5 years ending 1903. Their united capital is Rs. 6½ lakhs and they earned profits to the amount of Rs. 79,000 in 1904. There is a hand-weaving industry, and woollen blankets and carpets of cotton cloth are made here. A weekly market is held on Thursdays to which a number of cattle are brought for sale as well as brass and copper vessels and ordinary merchandise. Arvi has an English middle school with 104 pupils enrolled in 1903-04, with two primary branch schools and a girls' school. It has also a dispensary with accommodation for 12 indoor patients, a police Station-house, post and telegraph office and an inspection bungalow. A *sarai* has been constructed by the municipality and another by a private resident. A Victoria Library serving also as a town hall was opened in 1901 at a cost of Rs. 15,000. The proprietors of the village are Kunbīs.

Ashti.—(21° 12′ N. and 78° 11′ E.). A small town in the Arvī tahsīl lying below the Sātpurā hills in the extreme north of the District about 50 miles from Wardhā. It is 15 miles north of Arvi and 37 from Pulgaon station with which it is connected by a metalled road. Its area is over 5000 acres, and the population in 1901 was 5200 persons as against 5900 in 1891. In 1872 the population was 4200. In 1901 the town contained nearly 700 Muhammadans. Tradition ascribes the settlement of Ashtī to the legendary period of Gaolī rule, but it subsequently went to waste. The Emperor Jahāngīr gave the Ashti, Amner, Paunār and Tālegaon (Berār) parganas in *jāgīr* to Muhammad Khān Niāzi, an Afghān nobleman of high rank.

He restored Ashtī and brought the surrounding country under cultivation. He died in 1627 A. D. and was buried at Ashtī, a handsome mausoleum being erected over his tomb in the Mughal style. He was succeeded by a relative, Ahmad Khān Niāzi, who after ruling over these territories for 24 years died in 1651, a similar but smaller and less handsome mausoleum being built over his grave. The two stand side by side in an enclosure and are worth a visit. They have been repaired from the town funds. On a hill near the town is the tomb of a Muhammadan saint named Pīr Bājit which is worshipped every Thursday both by Hindus and Muhammadans. Ashtī really consists of two villages, Ashtī and Ahmadpur, divided by a small stream. The proprietor of Ahmadpur belongs to the old Niāzi family and is an Honorary Magistrate. Ashtī is owned by Teli and Māli shareholders. The village is under the Village Sanitation Act and a sum of about Rs. 700 is raised annually by a cess on the residents and expended on sanitation. There is a hand-weaving industry and a cotton-ginning factory was erected in 1894 with a capital of about Rs. 60,000. A number of betel-vine gardens exist in the vicinity of the town. The population is mainly agricultural. A weekly market is held on Sundays. Ashtī has an English middle school with 88 pupils enrolled in 1903-04 and two branch schools, as well as an Urdū school in Ahmadpur supported by the District Council. A boarding-house is attached to the English school. It has also a police Station-house, post office and a registration office, and a bench of Honorary Magistrates sits here.

Asoda River.—A small river which rises in the central hills of the Arvī tahsīl and enters the Wardhā tahsīl near Borī. It flows through the Nāchangaon, Andorī and Pohnā parganas and joins the Wardhā near Kondhāli after a south-easterly course of about 38 miles. It is crossed by the railway near Degaon station.

Bhidi.—A village in the Wardhā tahsīl, 18 miles south-west of Wardhā. Its area is 6000 acres and the population

in 1901 was 1400 persons, having been practically stationary during the preceding decade. The village contains an old temple of carved stone which is said to have been erected by a Sādhu or mendicant saint named Gopāl Krishna. This saint miraculously vanished from the branches of a *bel* tree into which he had climbed to escape being seen by the Rājā of Sātāra. The saint was never seen again, but an image of Mahādeo was found in the tree, and a temple was subsequently erected. The temple really belongs to Mahādeo, but is called Gopāl Krishna after the name of the saint, whose tomb is supposed to lie beneath it, and from the same confusion of ideas an annual fair is held on Janamashtamī or Krishna's birthday which falls in July. Some two to three thousand persons attend the fair which lasts for three days, and shops are opened for the sale of different commodities. Two villages, Hasanpur and Hardānpur, are held revenue-free for the support of the temple. This contains a swing which is said to rock in the night of itself, and the people, discarding the comparatively simple explanation of the agency of the wind, say that the god Krishna comes and sits in it. The village has a primary school and a weekly market is held here on Mondays. It is owned by a number of shareholders.

Birul,—A large village in the Arvī tahsīl, situated 16 miles south of Arvī on the Pulgaon road, and 19 miles west of Wardhā. Its area is 2700 acres and the population in 1901 was 2400 as against 2300 in 1891. The village has a sacred tomb of one Abāji Mahārāj who is said to have been an ancestor of the present Kunbī mālguzārs. The tomb is worshipped both by Muhammadans and Hindus and the village of Nāgjheri is allotted for its support. The proprietors have an old copper-leaf record, much defaced, in the *Modī* character which relates to the grant to them of Birul village and pargana. They are said to have become Muhammadans some generations ago and to practise at present a curious mixture of Hindu and Muhammadan customs. The family are Kunbīs by caste. Birul has a

primary school and post office and a cattle pound. A weekly market is held on Thursdays.

Bisnur.—A village in the Arvī tahsīl 11 miles north-west of Arvī on the bank of the Wardhā river. The road from Amraoti to Nāgpur enters the Wardhā District here. The area of the village is 1300 acres and the population in 1901 was over 1300 persons as against 1450 in 1891. The village was granted free of revenue by Raghujī I to Santojī Naik Marāthā who was the chief of his Intelligence Department, and is at present held by the latter's descendant who also owns three or four other villages. The village has a primary school, post office and cattle pound. A weekly market is held on Fridays.

Bor River.—A small river which rises in the Garamsur hills and flows through the east of the Wardhā tahsīl passing by Selū and joining the Dhām river near Derdā in the Hinganghāt tahsīl after a course of about 49 miles. It is crossed by the railway near Chhotī Arvī in Wardhā tahsīl.

Dhaga.—A small village in the Arvī tahsīl about 25 miles north of Wardhā and situated on a small stream which is one of the branches of the Dhām river. It has a population of some 200 persons and is owned by a Kurmi family. Near the village in Government forest a hill stands by the stream and contains a cave with an image of Mahādeo which is supposed to have risen out of the ground by itself. A large fair is held here in honour of the god on the festival of Shivrātri in March, lasting for four days. Some ten to fifteen thousand persons assemble at the fair and several hundreds of temporary shops are established for the sale of cloth, vessels and provisions. The value of the goods sold is estimated at a lakh of rupees.

Dham River.—A river which rises in a pool called the Dhāmkund in the hills of the Arvī tahsīl, and flows south through the Wardhā tahsīl passing Anjī and Paunār and joining the Wunnā near Māndgaon.

Deoli.—(20° 39′ N. and 78° 29′ E.) A town in the Wardhā tahsīl 11 miles distant from Wardhā, with which it is connected by a metalled road and 5½ miles from Degaon station. Its area is 6500 acres and the population in 1901 was 5008 persons as against 5450 in 1891. The population has been almost stationary since 1872. The word Deolī means 'The abode of god.' The town contains two old temples. A copper-plate grant of the Rāshtrakūta dynasty found here in 940 A.D., has been referred to in the chapter on History. Deolī was formerly an important centre of the cotton trade, at the time when the weaving of cloth by hand was a prosperous industry. But it has been supplanted by the newer railway towns and its position does not lend itself to any concentration of trade. It is now best known as the site of the largest cattle market in the District. Some 500 head of cattle are brought for sale here weekly, many of which are of the Berār breed. The annual value of the sales is about Rs. 1·40 lakhs. Deolī was created a municipality in 1867, and the average municipal receipts for the decade ending 1901 were Rs. 4200. In 1903-04 the income had risen to Rs. 6000, the principal heads of receipt being market dues Rs. 900 and cattle registration fees Rs. 2300. The average expenditure for the decade ending 1901 was Rs. 4500 and for 1903-04 Rs. 6600. Women's clothes, loin-cloths and carpets are woven, and also woollen blankets. A cotton-ginning factory has been opened. The town has a vernacular middle school with 187 pupils enrolled in 1903-04, a police station-house, a dispensary, a post office and a *sarai*. The proprietor is Lakshman Rao Bhonsla of Nāgpur, only an insignificant area in the town being *nazūl* or Government land.

Dewalwada.—A small village in the Arvī tahsīl 6 miles north-west of Arvī and on the Wardhā river. It has a population of about 1000 persons. Dewalwāda means 'the place of many temples'. The village of Kaundinyapur in Berār stands opposite to Dewalwāda on the other side of the river, and is the site of a very large annual fair which spreads

to Dewalwāda. The fair is held on the last day of Kārtik (November) and lasts for 15 days, the attendance being estimated at 150,000. The principal ceremony is the breaking of vessels full of curds which are let fall from an elevated place, and caught up by the people. This is done in commemoration of Krishna's life among the milkmaids. Kaundinyapur is described in the tenth chapter of the Bhāgvat as extending from the bank of the river Vidarbhā (Wardhā) to Amraoti; Amraoti, according to the legend, having been the capital of Bhīmak, the king of Vidarbha, whose daughter was married to the god Krishna. Dewalwāda has a primary school. The proprietors are Kurmīs.

Ghorad.—A village in the Wardhā tahsīl, situated 11 miles north of Wardhā and a mile from Selū on the Bor river. Its area is over 2000 acres and the population in 1901 was 1850 persons, having decreased by about 100 during the preceding decade. The village contains a fine temple on the bank of the river. Two annual fairs are held here in April and November, lasting for five days each, in honour of one Kejāji Mahārāj who was a Māli devotee and of whom some miracles are related. About 6000 persons attend at the fair and some 300 temporary shops are opened for the sale of the ordinary articles as vessels and provisions; wooden carts are also brought for sale. It is estimated that merchandise to the value of about Rs. 30,000 is disposed of. The village is principally inhabited by Telis and belongs to the Bhonsla Rājā of Nāgpur. It has a primary school.

Girar.—A large village in the Hinganghāt tahsīl on the Nāgpur border, 37 miles from Wardhā and 20 miles from Hinganghāt. Its area is 4000 acres and the population in 1901 was 2200 persons as against under 1900 in 1891. Girar is named after a demon of folk-lore called Gidhobā, and is the scene of an interesting episode between the demon and the Muhammadan saint Sheikh Khwāja Farīd who is also a well-known personage locally. The story goes that Khwāja Farīd was born in Hindustān and that after wandering about

for some thirty years he came and settled on the Girar hill about 1244 A.D. The demon Gidhobā lived on the hill at that time and used to make his daily meal off a human being. When Farīd having arrived began to perform his devotions, Gidhobā came up and expressed a desire to eat him. But the saint threw him a small piece of bread and told him to eat that. Gidhobā said the piece of bread would do him no good. But the saint pressed him to eat it, so he ate and ate till he could eat no more and still some bread was left. Then he wished to drink, so Sheikh Farīd struck the rock with his stick and a stream of water came out and Gidhobā drank his fill. A tank still remains on the top of the hill and marks the place where the water issued on the blow of Sheikh Farīd's stick. It contains sacred tortoises. But Gidhobā was in no way abashed by these miracles and asked the saint to wrestle with him. Sheikh Farīd refused at first, but being pressed reluctantly complied, and in the event Gidhobā was thrown down beneath the earth and buried in the hill, from the top of which one of his legs still sticks out in the shape of a pillar of stone. The hill forms a separate village called Pahād Farīd and is held revenue-free for the support of the temple. Offerings are made here both to the saint and the demon as it was agreed between them that whenever Sheikh Farīd got an offering Gidhobā should get a smaller one. The shrine of the saint is on the top of the hill and is a place of great resort both for Hindus and Muhammadans, an annual fair being held here at the Muhammadan festival of the Muharram and another small one during the Hindu fast of Rām Navamī. Mahārs especially pay reverence to the shrine, all the Mahārs in the tahsīl proceeding there annually. The story of the saint and the demon is an interesting one as showing how an immigrant religion appropriates to itself the shrines or festivals of a lower one already existing, which is indeed a sufficiently common phenomenon with Christianity and other religions. There is little reason to doubt that the hill was originally worshipped

by the Mahārs and other primitive tribes as the abode of a demon, and that the Muhammadan priests presented the locality with the story of the saint, thus converting it into a legitimate place of pilgrimage for Muhammadans; the reason being probably that they found that their flock insisted on paying reverence to the local deity, and so thought it best to give them a good and orthodox excuse for doing so. And Hinduism with its usual catholic feeling has also admitted Khwāja Farīd into its host of saints. Near the hill may be seen a number of zeolitic concretions shaped like nutmegs, and another story is told of these in connection with the saint to the following effect. Two Banjārās were passing by one day as Sheikh Farīd was at his devotions, with bullocks loaded with fruits and spices. The saint asked them what their bundles contained, and to mock him they said only stones. Farīd replied 'As you have spoken so shall it be,' and a little further on their bullocks sank down under the weight of the loads and when the bundles were opened they were found full of stones. The Banjārās went back weeping and begged the saint to pardon them. He then told them to throw the stones on the hillside and fill up their bundles with leaves of trees. They did so and when they had proceeded a little way their bullocks again sank down, but this time the bundles on being opened were found to be full of silver and gold. The Banjārās were so much struck by the miraculous powers of the saint that they distributed all the treasure among the people round and became his disciples, and the graves which exist on the hill are pointed out as the place where they were buried. The mineral concretions at the foot of the hill are said to be the petrified cocoa and areca nuts. And people collect them and rubbing them to powder on stones, apply this powder to any part of their body in which they feel pain, with the belief that they will be cured. A large well with a stone parapet exists at the bottom of the hill, and in this it is said that the saint used to hang himself head downwards to do

penance. The water is retailed by the Fakīr in charge of the shrine and people carry it home and sprinkle it over crops which have been attacked by insects in the belief that the latter will be killed by it. The Muharram fair lasts for 10 days and about 2000 persons, Muhammadans and Hindus, collect on each day. The income from offerings at the shrine amounts to about Rs. 2000. The fair at Rām Navami (April) only lasts for a day, and about 3000 persons are present. Girar is under the Mukaddam Rules, and a sum of about Rs. 100 is raised annually by a cess on the residents and expended on sanitation. Cotton cloths and woollen blankets are woven here, and there are some betel-vine gardens. The village has a primary school, police outpost and post office. Girar was formerly the headquarters of a pargana containing 101 villages. The village is held in shares by proprietors of different castes.

Descriptive.

Hinganghat Tahsil.—(20° 18′ to 20° 49′ N. and 78° 32′ to 79° 14′ E.). The southern tahsīl of the District, bounded on the north-west by Wardhā tahsīl, on the north-east by Nāgpur District, on the south-east by Chānda District and on the south-west by Berār. The area of the tahsīl is 729 square miles or 30 per cent of that of the District, Hinganghāt being the smallest tahsīl. It contains only 17 square miles of Government forest lying to the east near Girar. The Wunnā river and its tributaries, the Dhām and Bor flow through the tahsīl, while the Wardhā forms the south-western boundary. Hinganghāt includes to the south a tract of poor undulating country, consisting of long stretches of stony upland intersected by numerous streams along which the villages are situated. The land in the valleys is of good quality, but owing to the general poverty of the area population is concentrated and the villages are generally of large size. A marked feature of the locality is the abundance of palm trees fringing the streams, which afford cover to large

numbers of wild pig. To the north, however, the character of the soil vastly improves and the wheat land round Māndgaon is as good as any in the Nāgpur country. The lands of Jāmb and the adjoining villages in the centre of the tahsīl are also of poor quality and much cut up by large streams. The eastern and north-eastern portions of the tahsīl contain large tracts of good black soil. On the south-east near Girar there is a considerable area of mālguzāri forest as well as the Government reserve, and a smaller proportion of the total area is under cultivation here than elsewhere. In 1903-04 the extent of private forest, scrub and grass, was only 53 square miles or 7 per cent of the village area.

Population.

The population of the tahsīl in 1901 was 94,801 persons or 25 per cent of that of the District. In 1891 the population was 111,465 and in 1881, 110,600. The increase between 1881 and 1891 was under 1 per cent, the tahsīl having been already fully populated in the former year. During the following decade the decrease of population was 15 per cent as against the District figure of 4 per cent. Hinganghāt suffered considerably throughout the decade from the bad harvests which mainly affected the spring crops, and was the only part of the District in which any serious or permanent deterioration occurred in agricultural prosperity. The tahsīl contains one town Hinganghāt and 414 villages of which 127 are uninhabited. The total density of population was 130 in 1901 as against the District figure of 158, and the rural density 113 persons per square mile. Ten villages had a population of over 1000 persons in 1901. Besides Hinganghāt town, Alīpur, Māndgaon, Girar, Pohnā and Wadner are the most important villages.

Agriculture.

The tahsīl has a higher proportion of good black soil than either of the other two. 53,000 acres or 15 per cent of the cultivated area were classed as *kāli* at settlement and 273,000 acres or 75 per cent as *morand*. This superiority is due to the fact

that the level of the surface is very little broken by hilly ground. At last settlement nearly 88 per cent of the village area was occupied for cultivation. In the Māndgaon, Hinganghāt, Pohnā, Wadner and Wāgholi groups the proportion of occupied area exceeded 90 per cent. In 1903-04 the occupied area was 88 per cent of the total. In this year 22 per cent of the occupied area was under old and new fallow. The following statement gives statistics of the principal crops at settlement and during the years 1900-1904 :—

Year.	Wheat.	Rice.	Linseed.	Til.	Juār.	Cotton.	Arhar.	Total cropped area.
At last settlement.	100,195	1,682	64,330	14,858	49,319	51,270	...	310,480
1900-01 ...	31,210	2,113	25,534	40,357	88,294	88,552	22,376	316,344
1901-02 ...	62,981	2,102	51,161	1,423	82,191	70,655	17,991	310,580
1902-03 ...	41,778	1,344	37,261	28,531	92,891	84,805	22,051	323.798
1903-04 ...	55,010	656	45,029	21,983	73,783	83,814	18,716	314,095
1904-05 ...	60,963	...	38,364	16,513	78,424	97,559	...	328,880
Percentage of area under each crop on the total cropped area in 1903-04.	17·5	0·5	14	7	23·5	27	6	...

At last settlement (1892-94) the tahsil had over half the wheat area of the District and the acreage of wheat was equal to that of cotton and juār combined. In 1903-04 both the two last crops were more largely grown than wheat. The tahsīl has more than half the linseed grown in the District. In 1903-04 the cropped area showed an increase of about 4000 acres on the settlement figure. There are very few tanks and only those at Waigaon and Nowāgaon are used for the irrigation of vegetables.

Land revenue.

The land-revenue demand at the 30 years' settlement was Rs. 1·5 lakhs and fell at 82 per cent of the assets estimated some years after the settlement. This was raised at the settlement of 1892-94 to Rs. 1·99 lakhs, giving an increase of Rs. 44,000 or 28½ per cent on the revenue immediately prior to revision, and

alling at nearly 60 per cent of the revised assets. Since the settlement some temporary abatements of revenue have been made in tracts which had undergone serious deterioration and the demand for 1903-04 was Rs. 1·86 lakhs, the demand for cesses in the same year being Rs. 19,000. At the 30 years' settlement the tahsīl comprised the parganas of Hinganghāt, Girar, Pohnā, Paunār and a part of the Belā pargana of Nāgpur. At the recent settlement the following assessment groups were formed, the number of villages contained by each being shown in brackets against it. The Hinganghāt pargana was divided into the Māndgaon (45) and Hinganghāt (96) groups. The Belā pargana made the Waigaon (24) group; the Girar pargana, the Girar (49) and Korā (50) groups; the Pohnā pargana, the Pohnā (56) and Wadner (47) groups; and the Paunār pargana, the Wāgholī (46) group. The average rent rate of the tahsīl per acre was R. 0-12-10, as against R. 0-15-11 in Wardhā and R. 1-0-6 in Arvī tahsīl. The revenue incidence per acre was R. 0-8-9 as against the District figure of R. 0-10-2. Māndgaon was the most highly assessed group with an acreage rate of R. 0-14-3. Next to this came Wāgholī R. 0-10-11, Waigaon R. 0-10-8, Pohnā R. 0-9-6, Wadner R. 0-7-11, Hinganghāt R. 0-7-5, Korā R. 0-6-0 and Girar R. 0-5-2. The last two groups had a lower assessment than any in the other tahsīls, and the tahsīl as a whole was considerably the most lightly assessed.

Miscellaneous.

The tahsīl has three Revenue Inspector's circles with headquarters at Wadner, Māndgaon and Girar, and 76 patwāri's circles. It has two police Station-houses at Hinganghāt and Alipur and three outposts.

Description.

Hinganghat Town.—(20° 34′ N. and 78° 51′ E.)—The headquarters town of the Hinganghāt tahsīl. It is situated on the Wardhā-Warorā branch of the Great Indian Peninsula Railway, 21 miles from Wardhā and 492 from Bombay. The town is on

the Wunnā river. Its population in 1901 was 12,662 persons, showing an increase of 1698 during the previous decade. In 1872 the population was 9415. The great bulk of the residents are Hindus and there is only an insignificant sprinkling of Muhammadans and Jains. The name Hinganghāt means 'the *ghāt* or crossing of the *hingan* trees' (*Balanites aegyptiaca*). The town is a prosperous one and is growing steadily. An outbreak of plague in 1898 had no permanent effect on its development. Old Hinganghāt was a straggling ill-arranged town, liable to be flooded by the river Wunnā during the monsoon. A new town about a quarter of a mile to the south of the old one, has been laid out on rising ground in two sets of three broad streets running at right angles to each other and planted with rows of trees like boulevards. This work was accomplished in 1866 and the following years from the profit on the farm of octroi which averaged about Rs. 50,000 a year. The Baron Haussman of Hinganghāt was a tahsīldār, by name Ināyat Husain. The town extends over a space of about ten by six furlongs. The only old building worth notice is the Bedkar temple which is richly carved.

Municipal undertakings.

Hinganghāt was created a municipality in 1867, and the average municipal receipts for the decade ending 1901 were Rs. 35,000, the average expenditure being about Rs. 500 less. The principal head of receipt was octroi from which Rs. 18,000 were obtained. A special contribution of Rs. 50,000 was received from Provincial revenues in 1898-99 to meet the expenses of plague administration. During the last few years the income of the municipality has considerably expanded, and in 1903-04 it amounted to Rs. 61,000 of which octroi contributed Rs. 27,000, while Rs. 16,000 were classified under miscellaneous receipts. Rs. 10,000 of the octroi receipts were, however, refunded in this year. The chief items of expenditure during the last decade were general administration and collection of taxes Rs. 3000, water-supply Rs. 8000, and

conservancy and education Rs. 4000 each. In 1903-04 the total expenditure was Rs. 86,000, Rs. 25,000 being spent on water-supply and Rs. 12,000 on buildings. The town is supplied with water from the Wunnā river, a pumping station having been constructed on the bank of the river about a mile from the centre of the town from which water is pumped through 4430 feet of 8″ rising main to a service reservoir estimated to contain a supply for about three days, the actual height to which the water is lifted being 95½ feet. From here it is distributed to all parts of the town in pipes. The works were designed to supply a population of 10,000 people with 15 gallons a head in 12 hours. The works were opened in 1883, the final cost of the original work being Rs. 1·36 lakhs, of which Rs. 91,000 were raised by the municipality without recourse to a loan. The capital expenditure to the end of 1894-95 was Rs. 1·45 lakhs. The extension and improvement of the water-works has now been undertaken. The municipality have also decided on the construction of a new market. A tramway with a length of about three-fourths of a mile leads from the railway station to the cotton mills.

Trade.

Hinganghāt is a leading centre of the cotton trade, and the Hinganghāt brand of cotton called *bani* is well known though not now so famous as it was forty years ago, when to use the picturesque language of the Editor of the last Central Provinces Gazetteer (1870), 'The name of an obscure town in the Wardhā valley, unknown until within the last century, has become a household word in the markets of Liverpool.' The English demand for Indian cotton, which at the time when the above sentence was written, had become acute on account of the American War, subsequently again declined and no trouble was taken to grow the *banī* variety pure. The plants are now sown mixed with others of a shorter staple and the reputation of the cotton for export purposes has declined. Much of it, however, is spun and woven locally. The town contains two

cotton mills. The Hinganghāt Mill Company was established in 1881 with a capital of Rs. 3·50 lakhs now increased to six, the mill containing 33,000 spindles. It is now the property of R. B. Banshī Lāl Abīrchand. The Rai Sāhib Rekhchand Mohtā mill began work in 1900. It is the private property of this gentleman, a resident of Hinganghāt, who has invested some 18 lakhs in it. The plant consists of 160 looms and nearly 15,000 spindles. The town has also ten cotton-ginning and four pressing factories containing 265 gins and four presses with a united capital of Rs. 7 lakhs. Hinganghāt has a large trade in the export of raw cotton and general merchandise. The turmeric grown in the neighbourhood had formerly a local reputation but very little is now produced. A weekly market is held on Mondays at which timber, brass wares, fodder and agricultural implements are sold besides ordinary provisions.

Public Institutions.

The educational institutions comprise a high school opened in 1905 with 152 scholars enrolled in the high and middle school departments in that year. A building has been constructed for the high school at a cost of Rs. 5000. There are also two branch schools, a girls' school, and a special school for Mahār boys. A town hall has recently been built at a cost of nearly Rs. 10,000. The town has also a dispensary with accommodation for 10 in-patients, a police Station-house, a dak bungalow, and three *sarais*, one of which is a fine building erected by a private resident at a cost of Rs. 10,000. The municipality includes porticns of three villages, and includes a total area of 1600 odd acres of which more than 500 are Government land.

Hingni.—A large village in the Wardhā tahsīl, about 16 miles north-east of Wardhā on the Bor river. Its area is 1400 acres and the population in 1901 was 2200 persons, having decreased by 150 during the preceding decade. The village was founded about 1800 A. D., by Raghunāth Panth, Sūbahdār, a Marāthā Brāhman whose family held the *sūbah*

or government of Chānda for a period under the Bhonsla administration. His descendants still own the village. The founder planted 300 mango and tamarind trees, besides constructing a large masonry fort, two temples and a number of wells. At the time of the Pindāri disturbances the then mālguzār held the fort with two hundred of his followers. Country cloth is woven and large earthen jars are made by the Kumhārs of the village. A weekly market is held on Fridays. The village has a primary school and post office.

Jalgaon.—A village in the Arvī tahsīl 6 miles north-west of Arvī and standing on a small stream called the Baklī. Its area is 2700 acres and the population in 1901 was 1900 persons, having been nearly stationary since 1872. The name Jalgaon means 'the village of water' and is due to the number of wells which the village contains. Several betel-vine gardens are cultivated here, and there are also fine groves of mangoes and other fruit trees. A small dyeing industry is carried on. The village is under the Village Sanitation Act, and a sum of about Rs. 100 is raised annually and expended on sanitation. It has a primary school and post office. The proprietor is a Baniā.

Kaotha.—A small village in the Wardhā tahsīl on the Pulgaon-Nāchangaon road 14 miles west of Wardhā and 3 miles from Pulgaon. The population is under 700 persons. The name is derived from the *kaoth* or wood-apple tree (*Feronia Elephantum*). Kaothā was the headquarters of the District for a few years after its constitution. It contains a European cemetery with some old graves, which are not now looked after. The village has a primary school. The proprietor is a Brāhman.

Kapsi.—A village in the Hinganghāt tahsīl, situated on the Wardhā river, 21 miles south of Wardhā and about 20 miles west of Hinganghāt. The population is about 600 persons. The name is derived from the word *kapās* 'cotton.' A religious fair is held here for 10 days in the month of Māgh (February) when free food is distributed to anyone

who asks for it. About 5000 persons attend the fair and more than 200 temporary shops are opened for the sale of cloth, metals, provisions, iron implements and carts. The fair is held in honour of a well-known devotee Nanāji Mahārāj who died quite recently. He is said to have been a prophet and to have cured people of diseases. His tomb stands before the temple of Lakshmi Nārāyan which was constructed by him.

Karanja.—A large village 18 miles north-east of Arvī and over 40 miles from Wardhā on the Dhām river. The name is derived from the *kāranj* tree (*Pongamia glabra*). The area of the village is 4700 acres and the population in 1901 was over 3600 persons having increased by about 150 during the preceding decade. Kāranjā was founded about 1600 A. D., by Nawāb Muhammad Khān Niāzi of Ashtī. Its site is on rising ground surrounded by hills, but in the depressions adjoining it are some fine gardens where sugarcane is grown. There are a number of Koshtīs here who weave cotton cloth and carpets. Two weekly markets are held on Sundays and Wednesdays at which agricultural implements are sold besides the usual articles. The village is under the Mukaddam Rules and a fund amounting to about Rs. 200 annually is raised by a cess on the residents and expended on sanitation. Kāranjā has a vernacular middle school with 130 pupils enrolled in 1903-04, a police outpost, post office and cattle-pound. A bench of Honorary Magistrates sits here. The village is owned by a Koshtī family.

Keljhar.—A village in the Wardhā tahsīl 17 miles north-east of Wardhā on the old road from Nāgpur to Bombay. Its area is over 4000 acres and population about 500 persons. Keljhar means 'The village of plantain trees.' The place contains an old fort now in ruins Inside the fort is the temple of Ganpati with a well-known idol, in whose honour a fair was formerly held in the month of Māgh (February). The fair appears, however, to have been discontinued. Keljhar is said to occupy the site of the old city Chakranagar described in the Mahābhārata. On a mound near the city lived a

demon who daily devoured one child from the city until it happened that the Pāndava brothers came there. They saw a family weeping and on inquiring the cause were told that it was their turn that day to give up a child to the demon. The Pāndavas told them not to weep and Bhīm forthwith went out against the demon and slew him. The mound still remains and the demon is supposed to be buried under it, and formerly a buffalo was sacrificed to him on every Dasahra day; but the practice has been discontinued as the proprietor of the village refuses to provide the buffalo. Keljhar was formerly the headquarters of a pargana. It is owned by a Brāhman family.

Madni.—A small village in the Wardhā tahsīl 10 miles east of Wardhā on the Dhām river, with a population of some 700 persons. A weekly market is held here on Sundays to which considerable quantities of cotton are brought for sale. Agricultural implements and country cloth are also sold. The village has a primary school and post office. The proprietor is ā Māli.

Mandgaon.—A large village in the Hinganghāt tahsīl, situated about 19 miles south-west of Wardhā near the junction of the Wunnā with the Dhām and Asodā rivers. Its area is 5500 acres and the population in 1901 was 2350 persons as against over 3000 in 1891. The village is named after one Māndo Rishi, who is said to have done penance on the Wunnā river. It also contains the tomb of a Muhammadan saint at which offerings are made on the outbreak of epidemic disease among cattle. The village has an old temple of Murlīdhar which possesses an endowment of Rs. 2000 in promissory notes. A large proportion of the residents are Koshtīs and Māndgaon is the headquarters of one Kolibā Bābā. This man was born in Dhāpewāda in Nāgpur and was supposed to be an incarnation of Krishna. His principal shrine is in Māndgaon and a small fair is held in his honour in the month of Chaitra (April), at the Rām Navamī festival. The village has a considerable cotton hand-weaving industry,

and earthen water-vessels of a large size are also made. A weekly market is held on Tuesdays. There is a tank which was improved in the famine of 1900 at a cost of Rs. 3000. Māndgaon has a vernacular middle school with 104 pupils enrolled in 1903-04, a post office and a police Station-house. The present proprietor is a Gaharwār Rājput who is an Honorary Magistrate.

Nachangaon.—A large village in the Wardhā tahsīl 21 miles south-west of Wardhā and 2 miles south of Pulgaon station with which it is connected by a metalled road. Its area is nearly 4000 acres and the population in 1901 was 3400 persons as against 3800 in 1891. The village has an old fort in a fair state of preservation, which was successfully defended against the Pindāris. It is now a *sarai*. A small local fair is held here in Ashvin (October). The village is under the Mukaddam Rules and a sum of about Rs. 500 is raised annually from the residents and expended on sanitation. A weekly market takes place on Thursdays to which oilseeds, yarn and agricultural implements are brought for sale as well as the ordinary articles. The village has a vernacular middle school with 130 pupils enrolled in 1903-04, and a post office. Nāchangaon was the headquarters of a pargana with an area of 310 square miles and 130 villages. The proprietors are Brāhmans.

Narayanpur.—A small village in the Hinganghāt tahsīl 30 miles from Wardhā and 10 miles from Hinganghāt. The village is named after the god Nārāyan. It contains an old temple with a broken image of Vithobā.

Pardi.—A small village in the Hinganghāt tahsīl about 17 miles east of Wardhā on the Wunnā river, with a population of about 200 persons. The village has a temple of Murlīdhar, a synonym for Krishna, *murlī* being the reed flute on which Krishna used to play. An annual fair is held here on the festival of Janamashtamī in the month of Shrāwan (August) lasting for five days, at which some 2000 persons assemble. The fair is held in honour of a devotee

called Nāgāji who was a barber by trade and of whom some miracles are related such as the miraculous creation of *ghī* for the feeding of Brāhmans. During the fair the idol of Krishna is said to perspire and the people are admitted to view this portent. Temporary shops are opened for the sale of provisions. A weekly market is held here on Fridays. It has a primary school and a *sarai.* The village is owned by the only Mahār proprietor of the tahsīl.

Paunar.—A large village in the Wardhā tahsīl, about 5 miles north-east of Wardhā on the Dhām river, and the first station on the line towards Nāgpur. Its area is 4800 acres and the population in 1901 was 2300 persons as against 2600 in 1891. Paunār is an old village and is named after a legendary Rājput king called Pawan (the wind) of whom various miracles are told. His kingdom included Paunī, Paunār and Pohnā and he visited all these places daily, leaving Paunār in the morning and bathing in the Waingangā at Paunī over 100 miles distant, and then proceeding on a return journey of 130 miles to Pohnā in the Hinganghāt tahsīl to take his food, after which he returned another 30 miles to Paunār for the night. He had the philosopher's stone, and could turn all metals into gold by its touch. He exacted no revenue from his people, but annually each cultivator brought him a plough share, which he turned into gold. He could kill his enemies by magic, merely taking a bunch of juār-stalks and lopping off their heads, when the heads of his enemies flew off in unison. His wife was so virtuous that she could walk on the river standing on a lotus-leaf. The Rājā finally succumbed to a Muhammadan saint, who hearing of his miraculous powers took the precaution to leave his own head in a village before approaching the castle. On perceiving the artifice the Rājā and his wife threw themselves into the river and were drowned. There is a deep pool of the Dhām of which the usual story is related that the people could by praying to it obtain vessels for use on festive occasions. These were found on

the bank, and the condition attached to their loan was that they should be thrown back into the river when done with, but finally some one stole one of the vessels and so the miracle ceased. Sir R. Jenkins in his report on the Nāgpur territories (1827) states that Paunār was formerly the chief seat of Muhammadan Government east of the Wardhā, and an officer styled the Faujdār of Paunār resided here and was charged with the collection of the tribute then paid by the Gond Rājās of Deogarh and Chānḍa to the Emperor of Delhi. In 1807 the Pindāris attacked Paunār and sacked the town. Under the Marāthās it was the headquarters of a pargana and the residence of a *kamaishdār* Several Deshmukh and Deshpāndia families still live here. The village contains an old fort which must formerly have been a place of considerable strength, built as it is on a height surrounded on three sides by a deep reach of the river Dhām. The ruins of the old fort are still traceable, and one of its gateways, a large imposing structure of stone, yet remains and contains an illegible inscription apparently in the Devanāgari character. A relic of Muhammadan rule is found in an old mosque said to have been built several centuries ago, which is now partly in ruins. The structure affords an example of Hindu influence on Muhammadan architecture, as it is without the dome, which is the distinguishing feature of a mosque. Paunār was the headquarters of the pargana to which it gave its name, with an area of 117 square miles and 88 villages. It has a primary school and post office. The proprietors are Brāhmans.

Pohna.—A large village in the Hinganghāt tahsīl 16 miles from Hinganghāt and 31 miles south of Wardhā on the Wardhā river. Its area is 4500 acres and the population in 1901 was 1500 persons as against 1750 in 1891. The village is named after the legendary king Pawan of Paunār. It contains a temple of Rudreshwar with a large *linga* imbedded to a depth of 10 feet or more in the ground. Cut and dressed stones are dug up from the village site and it

appears formerly to have been an important place. A small fair is held here on the day of Shivrātri in March. The residents are mainly Brāhmans and Koshtīs and there is a cotton hand-weaving industry. A branch ginning factory has been opened here by the Empress Mills Company of Nāgpur and there is also a cotton press. A weekly market is held on Fridays. The village is under the Mukaddam Rules and a sum of about Rs. 150 is raised annually and expended on sanitary purposes. The village has a primary school, a post office and a police outpost. The proprietors are Brāhmans, and a number of other old Deshmukh and Deshpānde families reside here.

Poti.—A small village in the Hinganghāt tahsīl about 19 miles south of Wardhā on the Wardhā river with a population of about 500 persons. On the other side of the river in Berār territory is the temple of a well-known devotee called Eknāth, who wrote a commentary on the 11th chapter of the Mahābhārata. A small fair is held here in his honour during the month of Phālgun (March) and lasts for 15 days. Some 5000 persons attend it, coming from Berār and the adjoining Districts of the Central Provinces, and over 100 temporary shops are opened for the sale of merchandise. The proprietor of the village is a Kunbī.

Pulgaon.—(20° 44′ N. and 78° 19′ E.) A town in the Wardhā tahsīl, situated 19 miles west of Wardhā on the Wardhā river and on the railway line towards Bombay. Its area is 3400 acres and the population in 1901 was 4710 persons as against 1979 in 1891. Pulgaon is quite a new town and has sprung out of a collection of the huts of workmen employed on the railway bridge over the Wardhā river near which the town stands. Hence its name 'The village by the bridge.' Its rapid rise in importance in recent years is due to the favourable position which the town occupies in the centre of a large cotton-growing tract. An old temple of Mahādeo has been built by the river, and near

Pulgaon is a picturesque waterfall. Pulgaon was created a municipality in 1901 and the municipal receipts in 1902-03 were Rs. 15,000, in 1903-04 Rs. 11,000, and in 1904-05 Rs. 9600. The receipts are principally derived from road tolls and the rents of *nazūl* lands. The income of the town appears to be declining, but in 1902-03, Rs. 6500 were received under the head of grants and contributions. The average expenditure during the same three years was Rs. 9000 odd, the figure for 1904-05 being Rs. 13,000. A new dispensary was completed in this year and funds have been provided for the construction of a school building. A drainage scheme is to be undertaken. The town is built on rocky soil and derives its water-supply mainly from the Wardhā river. In dry years when the river runs low, a scarcity of water is experienced and some improvement in the supply is desirable. Pulgaon is an important centre of the cotton trade, receiving the produce of nearly the whole of the Arvī tahsīl. The Pulgaon spinning mills were opened in 1892 with a capital of Rs. 5 lakhs. The mill contains 165 looms and 17,000 spindles. The outturn in 1904 was 29,000 maunds of thread valued at Rs. 10 lakhs, and 7500 maunds of cloth valued at nearly Rs. 4 lakhs There are also eight cotton ginning and pressing factories with a total capital of Rs. 4½ lakhs and containing 146 gins and 3 presses. A weekly market is held on Mondays. Pulgaon has a police station-house a primary school, a post office, a dispensary, an inspection bungalow and a *sarai*. The proprietor is a Kunbī. The area of Government land is under 300 acres.

Rasulabad.—A large village in the Arvī tahsīl, situated about 15 miles north-west of Wardhā on the old Bombay road near Pulgaon. Its area is 2700 acres and the population in 1901 was over 2500 persons having decreased very slightly during the preceding decade. The village belongs to a Muhammadan gentleman who lives in Hyderābād and holds six other villages in Wardhā and whose family is related to that of the Nawāb of Ellichpur. His

ancestors held the estate in *jāgīr* from the Hyderābād Government. The village contains a temple to Vishnu as Vithal and a fair is held here in the month of Ashārh (July) lasting for five days. Some 1200 persons assemble at the fair. The image is said to have been brought originally from Pandharīnāth near Poona. Some plots of land have been assigned for the support of the temple. A considerable proportion of the population are Muhammadans, and there are also a number of Koshtīs who weave country cloth by hand. Plantains of good quality are grown here. A comparatively large weekly market is held on Fridays. The village has a primary school, post office and police outpost.

Rohna.—A large village in the Arvī tahsil 23 miles north-west of Wardhā on the Arvī-Pulgaon metalled road. Its area is nearly 1200 acres, and the population in 1901 was over 2300 as against 2200 in 1891. The name is derived from the *rohan* tree (*Soymida febrifuga*). The village contains a fort built in the 18th century by one Krishnāji Sindhia, who held Rohnā rent-free from the Bhonslas and the Nizām in consideration of maintaining a troop of 200 horse. An important weekly cattle market is held here, to which some 200 head of cattle are regularly brought for sale. The village has a primary school and a police outpost. The proprietors are Kunbīs.

Rohni.—A village in the Wardhā tahsīl 25 miles south-west of Wardhā on the Wardhā river, with a population of nearly 1000 persons. The name is derived from the *rohan* tree (*Soymida febrifuga*). A fine temple to Koteshwar (Mahādeo) constructed of large blocks of stone, stands on the bank of the river. It is said to have been built many centuries ago by the sage Vasishtha, who performed a sacrifice here. This sage was the one at whose request the river Wardhā is said to have flowed forth from the mouth of the *Varāh* or boar incarnation of Vishnu. A fair is held here on the festival of Shivrātri in March lasting for three days. The attendance averages 3000 to 4000 persons and

more than 100 temporary shops are opened for the sale of vessels, cloth and provisions. A weekly market is held on Tuesdays. The village has a primary school, post office and police outpost. The proprietors are Kunbīs.

Sahur.—A large village in the Arvī tahsīl, situated on the Jām river 10 miles north of Ashtī and about 45 miles from Wardhā. The name is derived from the *saur* or cotton tree (*Bombax malabaricum.*) The village has a primary school and post office. The proprietor is a Brāhman.

Salod-Hirapur.—A large village in the Wardhā tahsīl 5 miles west of Wardhā with an area of over 3000 acres and a population of nearly 2600 persons in 1901 as against 2400 in 1891. Hīrāpur is an uninhabited village, the land of which belongs to cultivators resident in Sālod. The population is largely composed of Telis and Mālis. In former times a market was held at Sālod, to which husbands who were dissatisfied with their wives could bring them for sale.[1] Earthen pots are made here in considerable numbers, and there is a cloth-weaving and dyeing industry. A weekly market is held on Tuesdays. The village has a primary school and a post office. The proprietors are a Deshmukh family of Kunbīs.

Satpura Hills.[2]—A range of hills in the centre of India. The name, which is modern, originally belonged only to the hills which divide the Nerbudda and Tāpti valleys in Nimār (Central Provinces), and which were styled the *sāt putrā*, or seven sons of the Vindhyan mountains. Another derivation is from *sāt purā* (seven folds), referring to the numerous parallel ridges of the range. The term Sātpurās is now, however, customarily applied to the whole range, which, commencing at Amarkantak in Rewah, Central India (22° 40′ N., 81° 46′ E.), runs south of the Nerbudda river nearly down to the western coast. The Sātpurās are sometimes,

Geographical position.

[1] *Cf.* the leading incident in Hardy's 'Mayor of Casterbridge.'

[2] The article on the Sātpurā Hills is a reprint from the draft article for the Imperial Gazetteer.

but incorrectly, included under the Vindhya range. Taking Amarkantak as the eastern boundary, the Sātpurās extend from east to west for about 600 miles, and in their greatest depth exceed 100 miles from north to south. The shape of the range is almost triangular. From Amarkantak an outer ridge runs south-west for about 100 miles to the Sāletekrī hills in the Bālāghāt District thus forming as it were the head of the range, which, shrinking as it proceeds westward from a broad tableland to two parallel ridges, ends, so far as the Central Provinces are concerned, at the famous hill fortress of Asīrgarh. Beyond this point the Rājpiplā hills, which separate the valley of the Nerbudda from that of the Tāpti, complete the chain as far as the Western Ghāts. On the tableland comprised between the northern and southern faces of the range are situated the Districts of Mandlā, part of Bālāghāt, Seonī, Chhindwāra and Betūl.

Geological formation.

The superficial stratum covering the main Sātpurā range is trappean, but in parts of all the Central Provinces Districts which it traverses crystalline rocks are uppermost, and over the Pachmarhī hills the sandstone is also uncovered. In Mandlā the higher peaks are capped with laterite. On the north and south the approaches to the Sātpurās are marked as far west as Turanmāl by low lines of foot-hills. These are succeeded by the steep slopes leading up to the summit of the plateau, traversed in all directions by narrow deep ravines hollowed out by the action of the streams and rivers, and covered throughout their extent with forest.

Features of the plateau.

Portions of the Sātpurā plateau consist, as in the Mandlā, and the north of the Chhindwāra Districts of a rugged mass of hills hurled together by volcanic action. But the greater part is an undulating tableland, a succession of bare stony ridges, and narrow fertile valleys, into which the soil has been deposited by drainage. In a few level tracts as in the valleys of the Māchna and Sāmpna near Betūl, and the open plain between

Seonī and Chhindwāra, there are extensive areas of productive land. Scattered over the plateau isolated flat-topped hills rise abruptly from the plain. The scenery of the northern and southern hills as observed from the roads which traverse them, is of remarkable beauty. The drainage of the Sātpurās is carried off on the north by the Nerbudda river and to the south by the Waingangā, Wardhā, and Tāpti, all of which have their source in these hills.

Heights.

The highest peaks are contained in the northern range rising abruptly from the valley of the Nerbudda and generally sloping down to the plateau, but towards the west the southern range has the greater elevation. Another noticeable feature is a number of small tablelands lying among the hills at a greater height than the bulk of the plateau. Of these Pachmarhī (3530 feet) and Chikalda in Berār (3664 feet) have been formed into hill stations, while Raigarh (2200 feet) in the Bālāghāt District and Khāmla in Betūl (3700 feet) are famous grazing and breeding grounds for cattle. Dhūpgarh (4454 feet) is the highest point on the range, and there are a few others of over 4000. Among the peaks that rise from 3000 to 3800 feet above sea-level, the grandest is Turanmāl (Bombay Presidency), a long, rather narrow, tableland 3300 feet above the sea and about 16 square miles in area. West of this the mountainous land presents a wall-like appearance both towards the Nerbudda on the north and the Tāpti on the south. On the eastern side the Tāsdīn Valī (Central India) commands a magnificent view of the surrounding country. The general height of the plateau is about 2000 feet.

Forests.

The hills and slopes are covered by forest extending over some thousands of square miles, but much of this is of little value owing to unrestricted fellings prior to the adoption of a system of conservancy, and to the shifting cultivation practised by the aboriginal tribes, which led to patches being annually cleared and burnt down. The most valuable forests are those of the

sāl tree (*Shorea robusta*) on the eastern hills, and the teak on the west.

Hill tribes and communications.

The Sātpurā hills have formed in the past a refuge for the aboriginal or Dravidian tribes, driven out of the plains by the advance of Hindu civilisation. Here they retired and occupied the stony and barren slopes which the new settlers, with the rich lowlands at their disposal, disdained to cultivate, and here they still rear their light rain crops of millets which are scarcely more than grass, barely tickling the soil with the plough and eking out a scanty subsistence with the roots and fruits of the forests, and the pursuit of game. The Baigās, the wildest of these tribes, have even now scarcely attained to the rudiments of cultivation, but the Gonds, the Korkūs, and the Bhīls have made some progress by contact with their Hindu neighbours. The open plateau has for two or three centuries been peopled by Hindu immigrants, but it is only in the last fifty years that travelling has been rendered safe and easy by the construction of metalled roads winding up the steep passes, and enabling wheeled traffic to pass over the heavy land of the valleys. Till then such trade as there was, was conducted by nomad Banjārās on pack-bullocks. The first railway across the Sātpurā plateau, a narrow-gauge extension of the Bengal-Nāgpur line from Gondia to Jubbulpore, is now (1904) under construction. The Great Indian Peninsula Railway, from Bombay to Jubbulpore, runs through a breach in the range just east of Asīrgarh, while the Bombay-Agra branch road crosses further to the west.

Selu.—A large village in the Wardhā tahsil 11 miles north-east of Wardhā on the Bor river and 4½ miles from Paunār station with which it is connected by a gravelled road. Its area is nearly 1600 acres and the population in 1901 was over 2700 persons as against nearly 3300 in 1891. According to tradition Selū was an old Gond settlement. It was formerly held on revenue-free tenure by one Hazāri Bhonsla,

whose fight with the Pindāris was still remembered in 1870. There are the remains of an old fort. The village contains a number of Koshtis who weave country cloth and a ginning factory has been opened. A weekly market is held on Saturdays to which cattle and timber are brought for sale. Selū has a vernacular middle school with 115 pupils enrolled in 1903-04, a post office, police station-house and cattle-pound. The proprietors are a Deshpānde family of Marāthā Brāhmans.

Sindi.—A large village in the Wardhā tahsīl, and a station on the railway line 19 miles east of Wardhā towards Nāgpur. The village is a mile from the station. Its area is 1700 acres and the population in 1901 was over 4500 persons as against over 5400 in 1891. The name is derived from the *sindī* or datepalm trees. Sindī has a considerable amount of trade especially in the export of cotton. Woollen blankets and carpets of cotton cloth are made here. Three ginning factories and a pressing factory have now been opened. A weekly market is held on Thursdays. The wheat grown in the country lying round here is considered to be the best in the District. Sindī has a vernacular middle school with 170 pupils enrolled in 1903-04, a police station-house, a dispensary and a post office. The proprietors are Brāhmans. The village is under the Village Sanitation Act and a sum of about Rs. 600 is raised annually from contributions levied under the Act.

Sonegaon.—A village in the Wardhā tahsīl and a station on the branch line from Wardhā to Warorā, 11 miles distant from Wardhā. Its population is about 1000 persons. The village contains a fort erected by an ancestor of the present proprietor, a fine temple of Krishna recently constructed and another of Lakshmī Nārāyan, and the tomb of a well-known local saint called Abaji Mahārāj. He is supposed to have been inspired by the god Krishna who appeared to him in person when shut up at night in a temple. Two annual religious fairs are held in his honour, one on the 11th day of Ashārh (July) and another on the 11th day of Kārtik (November). Each fair lasts for four days and a considerable number

of temporary shops are opened. The image of Krishna is taken in procession to a river. A weekly market is held on Thursdays. Sonegaon has a primary school and is owned by a Koshtī proprietor.

Talegaon.—A village in the Wardhā tahsīl about 10 miles south-east of Wardhā and 2 miles from Sonegaon station. Its area is nearly 4000 acres and the population in 1901 was 1300 as against 1400 in 1891. The village contains a very old temple of Mahādeo now in disrepair, and a new one recently erected to Dattātreya. Remains of old masonry work have been found under the sites of the present houses. Cloths are dyed here and a weekly market is held on Saturdays. Tālegaon has a primary school, a post office and an inspection hut. The proprietor is a Brāhman.

Thanegaon.—A village in the Arvī tahsīl on the old road from Nāgpur to Amraoti about 30 miles from Wardhā, containing about 1300 persons. The village contains an old temple, built according to a long and unintelligible inscription on it in 1223 A. D. The temple is in good repair, but has little architectural merit. A weekly market is held here on Sundays and the village has a primary school. It is owned by Marāthā and Vidur shareholders.

Wadhona.—A large village in the Arvī tahsīl, situated on the Dhām river 8 miles east of Arvī and about 23 miles from Wardhā. Its area is 2000 acres and the population in 1901 was 2100 persons having increased by 90 during the preceding decade. The village has a cotton hand-weaving industry and a ginning factory, and a weekly market is held on Sundays. It contains a primary school, post office, police outpost and cattle-pound. The proprietors are a Deshmukh family of Kunbīs.

Wadner.—A large village in the Hinganghāt tahsīl about 10 miles from Hinganghāt on the road to Pohnā. Its area is nearly 5000 acres and the population decreased from 2000 persons in 1891 to 1200 in 1901. Wadner belonged to an old Deshmukh family, who became hopelessly indebted

and it has recently been acquired by Rājā Gokul Dās. The former proprietor's house is a fine building and the village has a good tank. It has a cotton hand-weaving industry and a ginning factory opened in 1902. A weekly market is held on Wednesdays and the village has a primary school and post office.

Waigaon.—A large village in the Wardhā tahsīl about 7 miles south of Wardhā with which it is connected by a gravelled road and on the road from Nāchangaon to Hinganghāt. Its area is 2200 acres and the population in 1901 was 2200 persons as against 2500 in 1891. The village has a small hand-weaving industry. It is called Nipania Waigaon on account of the difficulty of obtaining water. The tank here was repaired by Government in the famine of 1900. The village has a primary school and post office. It is owned by a number of co-sharers.

Waiphal.—A village in the Wardhā tahsīl on the old Nāgpur and Bombay road about 12 miles west of Wardhā. Its area is 4700 acres and the population in 1901 was 1700 persons. There are the ruins of an old fort. A weekly market is held on Wednesdays and the village has a primary school and post office. The proprietor is a Brāhman.

Wardha Tahsil.—(20° 30′ to 21° 3′ N. and 78° 15′ to 78° 56′ E.) The central and headquarters tahsīl of the District. It is bounded to the north-west by the Arvī tahsīl, south-east by Hinganghāt, and to the east by the Nāgpur District, while on the west the Wardhā river separates it from Berār. The area of the tahsīl is 809 square miles or a third of that of the District, and it contains 4 square miles of Government forest lying in the north-eastern corner. The north-eastern portion of the tahsīl forming the Keljhar pargana is hilly, being traversed by outlying spurs of the Sātpurā range, while further west low foot-hills also separate the Wardhā tahsīl from Arvī. The central and southern tracts form an undulating plain intersected by streams and broken here and

Descriptive.

there by isolated hills. The rivers traversing the tahsīl are the Wardhā and its affluents the Jasodā, Asodā, Dhām and Bor. These all take a south-easterly course and fall into the Wardhā. The hollows of the lowlands are generally covered with clumps of date-palm, while a number of mango and tamarind trees meet the eye in most villages. The villages along the north boundary from Keljhar to Anjī contain considerable areas of poor and stony land, while on the west the fields near the Wardhā river are scoured by drainage. The rest of the tahsīl contains good soil and is highly cultivated, while a belt of extremely fertile land lies along the old Bombay road from Keljhar to Waiphal, and the tract round Deolī also consists of highly productive soil.

Population.

The population in 1901 was 152,565 persons or 40 per cent of that of the District. In 1891 the population was 158,215 and in 1881, 155,485. Between 1881 and 1891 the increase was under 2 per cent, the tahsīl being already fully populated. During the last decade the population decreased by 3½ per cent, this being equivalent to a loss of nearly 6000 persons. The decline in the rural area was nearly 10,000 as there was a net increase of nearly 4000 in the urban population. The bulk of this decrease must have occurred during the famine of 1900. The density of population was 188 in 1901, as against the District figure of 158. Even excluding the towns Wardhā is much more thickly populated than either of the other two tahsīls. The tahsīl contains three towns, Wardhā, Deolī and Pulgaon, and 314 inhabited and 152 uninhabited villages. No less than 23 villages contained over 1000 persons in 1901. Kunbīs, Telis and Mālis are the principal cultivating castes and a large number of villages are in the possession of Kunbī proprietors.

Agriculture.

No special description need be given of the soils of the tahsīl which resemble those of the District generally. Cultivation is very close, the occupied area having amounted to 85 per cent of

the total available at last settlement, and to 86 per cent in 1903-04. During the 30 years' settlement the occupied area expanded by 10 per cent. Outside the 4 square miles of Government forest the tahsil contained at last settlement only 4000 acres of tree-forest and 22,000 acres of scrub jungle and grass, the total amounting to only 5 per cent of the village area. The cropped area at last settlement was 367,000 acres, the proportions of the principal crops being wheat 21 per cent, linseed 17 per cent, juār 26 per cent and cotton 29 per cent. During the currency of the 30 years' settlement the acreage of wheat, linseed and cotton expanded and that of juār declined. The following statement shows the area under the principal crops at last settlement (1892-94) and during the years 1900 to 1904:—

Year.	Wheat.	Rice.	Linseed.	Til.	Juār.	Cotton.	Arhar.	Total.
At last settlement.	75,527	805	62,564	8,424	96,263	104,986	...	367,082
1900-01 ...	22,221	1,183	16,294	12,066	147,783	145,657	27,225	382,240
1901-02 ...	38,706	814	36,072	2,226	139,495	132,883	24,207	385,799
1902-03 ...	24,481	378	22,701	4 954	146.584	152,281	30,073	391,293
1903-04 ...	37,464	200	32,599	3,182	121,427	149,379	25,870	383,014
1904-05 ...	33,363	...	20,699	3,544	129,271	162,567	...	389,652
Percentage of area under each crop on the total cropped area in 1903-04.	10	...	8·5	1	31	39	7	...

Since the settlement juār and cotton have largely expanded at the expense of nearly all other crops. The tahsīl contains nearly 40 per cent of the cropped area of the District and a larger acreage of cotton and juār than either of the other two, though not so high a proportion of cotton as Arvī. The cultivation of rice and sugarcane has largely fallen off. Very few embanked fields exist in the tahsil,

and the soil, being full of limestone nodules, does not permit of the formation of durable embankments. There are a few orange gardens at Sindī, Waigaon and other places, but the total irrigated area of the tahsīl was only 810 acres in 1903-04. Since the cultivation of opium has been prohibited many irrigation wells have been left unused. Vegetables are grown on a small area.

Land revenue.

The land-revenue demand fixed at the 30 years' settlement was Rs. 2·16 lakhs, which fell at 78 per cent of the assets. At last settlement this was raised to Rs. 2·66 lakhs including assignments, or by 23 per cent. The enhanced demand fell at 60 per cent of the revised assets, which amounted to Rs. 4·43 lakhs. The cash rental increased from Rs. 2·30 to Rs. 3·51 lakhs. The net demand of land revenue in 1903-04 was Rs. 2·58 lakhs and that for cesses Rs. 25,000. For the purposes of assessment the tahsīl was divided into six assessment groups following the limits of the old parganas. The Nāchangaon and Deolī groups containing 60 and 70 villages respectively were formed from the old Nāchangaon pargana; the Andorī group containing 100 villages, the Anji group 31, and the Paunār group 88, corresponded with the portions of the old parganas of the same name included in the tahsīl; and the Sindī group of 25 villages contained portions of the old Hinganghāt and Belā parganas. The old Keljhar pargana was split up into the Keljhar (55) and Selū (39) groups. The Anji group had the highest revenue incidence falling at 13 annas 7 pies per acre, and that of the other groups was Sindī 13 annas, Paunār 11 annas 10 pies, Selū 10 annas 3 pies, Andorī 10 annas 2 pies, Keljhar 10 annas, Nāchangaon 9 annas 11 pies and Deolī 9 annas 6 pies.

Miscellaneous.

The tahsīl is divided into three Revenue Inspector's circles, with headquarters at Sālod-Hirāpur, Deolī and Selū, and 81 patwaris' circles. It contains 5 police Station-houses at Wardhā, Selū, Deolī, Sindī and Pulgaon and eight outposts.

Wardha Town.—(20° 45′ N. and 78° 87′ E.) The headquarters town of the District. It is on the Great Indian Peninsula Railway 471 miles from Bombay and 49 from Nāgpur. A branch line to Warorā in Chānda takes off from the main line at Wardhā. This line is now being extended to Chānda and may ultimately be carried through the south of that District to connect with the main line from Bombay to Madras in Hyderābād. The population of Wardhā in 1901 was 9872 persons as against 8322 in 1891, 5816 in 1881 and 3562 in 1872. The town is favourably situated for trade and is steadily increasing in importance. In 1901 the population included 1169 Muhammadans, 241 Jains and 121 Christians. The present town was founded in 1866, the site having been selected for the headquarters of the new District of the same name and has been carefully laid out with wide and regular streets so as to permit of expansion. The small hamlet of Pālakwādi (meaning a vegetable garden) formerly existed on the same site and the houses were levelled to make room for the new town. Both the town and District are named after the Wardhā river, but among the native population the old name of Pālakwādi is still sometimes used to designate the own. The local story as to the manner in which the site came to be selected is that the officers entrusted with the duty proceeded along the railway east from the former headquarters of Kaothā and stopped at the first place where they saw a tree. Two small outbreaks of plague have occurred in recent years, the first in 1898 and the second in 1903.

Descriptive.

Wardhā was created a municipality in 1874 and the average municipal receipts for the decade ending 1901 were Rs. 33,000, the average expenditure being Rs. 34,000. Octroi has hitherto not been levied and the main sources of income in the past have been a tax on animals and vehicles, tolls on roads and ferries, market dues, and contributions from Provincial

Municipal undertakings.

revenues. The expenditure on water-supply was nearly Rs. 70,000 during the decade. In recent years both the income and expenditure have increased and in 1903-04 amounted to Rs. 45,000 and Rs. 50,000 respectively. Nearly Rs. 16,000 were expended on water-supply in this year. In 1904-05 the receipts were Rs. 62,000 and the expenditure Rs. 46,000. Large sums are realised from a cess on carts entering the town and from market dues. A water-rate is now levied. The water-supply of the town is obtained from the Dhām river situated at a distance of about 4 miles. A dam has been thrown across the river at Paunār giving a level sheet of water for about six furlongs. The water is pumped through a main pipe 5 miles in length first into two settling tanks situated on the highest ground in the civil station. From these tanks the surface water is decanted and led on to two filtering beds through which it flows into a clear-water reservoir built beneath the ground. From this reservoir it is again pumped into an elevated service tank, which sufficiently commands the town to allow of a supply being given by gravitation. The waterworks were opened in 1898 and named after Mr. (Sir Andrew) Fraser, for long Commissioner of the Nāgpur Division. The total cost was Rs. 2·25 lakhs of which Rs. 60,000 were raised by private subscriptions and Rs. 60,000 given by Government, the balance coming from municipal funds. The scheme makes provision for a supply of 7 gallons a head daily to 15,000 persons. The maintenance charges were estimated at Rs. 6000 annually but this amount appears to have been considerably exceeded. A complete drainage scheme to cost Rs. 36,000 is now projected and will be carried out in the immediate future. A small tank was constructed by Government during the famine of 1900.

Trade.

Wardhā is an important cotton mart and contains 7 ginning and 4 pressing factories with 164 gins and 4 presses, and a total capital of about Rs. 5 lakhs. It has a considerable amount of

trade in cotton, grain and general produce. A weekly cattle market is held on Sundays to which from 200 to 300 head of cattle are brought for sale. The town has four printing presses, three of which use English and Marāthi type and one only Marāthī. Owing to the fact that the town has been recently founded, the population is mainly official and commercial and there are no local handicrafts of importance.

Public institutions.

The educational institutions comprise a Craddock high school opened in 1905 with 205 pupils enrolled in the high and middle school departments. A school building and hostel are to be constructed in the immediate future at a cost of Rs. 25,000. There are also two branch schools and a girls' school. The town hall was built in 1895 at a cost of Rs. 29,000. The medical institutions comprise a main dispensary with accommodation for 15 indoor patients and police and mission hospitals. There is also a leper asylum supported from the funds of the Mission of the Scotch Free Church which is located in the town. A veterinary dispensary has been opened and is maintained by the District Council. The town has the usual District headquarters offices, post and telegraph offices, a circuit house, dak bungalow and *sarai*. The municipal area is something over 1000 acres and includes portions of five villages, but over four-fifths of the area is *nazūl* or Government land.

Wardha River[1].—A river in the Central Provinces which rises in the Multai plateau of the Betūl District (at 21° 50′ N. and 78° 24′ E.), some 70 miles north-west of the town of Nāgpur, and flowing south and south-east, separates the Nāgpur, Wardhā and Chānda Districts of the Central Provinces from Berār and the Nizām's Dominions. After a course of 290 miles from its source, the Wardhā meets the Waingangā river at Seonī in the Chānda District, and the united stream under the name of the Prānhita flows on to join

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[1] The article on the Wardhā river is a reprint from the draft article for the Imperial Gazetteer.

the Godāvari. The bed of the Wardhā, from its source to its junction with the Paingangā near the town of Chānda is deep and rocky, changing from a swift torrent in the monsoon months to a succession of nearly stagnant pools in the summer. For the last hundred miles of its course below Chānda it flows in a clear channel broken only by a barrier of rocks commencing above the confluence of the Waingangā and extending into the Prānhita. The project entertained in the years 1866-1871 for rendering the Godāvari and Wardhā fit for navigation included the excavation of a channel through this expanse of rock, which was known as the Third Barrier. The scheme proved impracticable, and except that timber is sometimes floated up from the Ahiri forests in the monsoon months, no use is now made of the river for navigation. The area drained by the Wardhā includes the Wardhā District, with parts of Nāgpur and Chānda and of Berār. On the eastern or Central Provinces side it is a rich tract of country confined between the river and a range of hills to the north, and widening to the south as the hills recede. The valley is covered with light black soil, and is a well-known cotton-growing tract. In the Chānda District, the Wardhā valley coalfield extends for a long distance in the vicinity of the Wardhā, Prānhita, and Godāvari rivers. The coal is worked by a Government colliery at Warorā, and fresh seams are now being exploited in other localities. The principal tributaries of the Wardhā are the Wunnā and Erai from the Central Provinces, and the Paingangā which drains the southern and eastern portions of the plain of Berār. The banks of the river are in several places picturesquely crowned by small temples and tombs, and numerous ruined forts in the background recall the wild period through which the valley passed, during the Marāthā wars and the Pindāri raids. Kaundinyapur (Dewalwāda) on the Berār bank opposite to the Wardhā District is believed to represent the site of a buried city, celebrated in the Bhāgavat as the metropolis of the kingdom of Vidarbha (Berār). A large religious fair is held

there. At Ballālpur near Chānda are the ruins of a palace of the Gond kings and a curious temple on an islet in the river which for some months in the year is several feet under water. The Wardhā is crossed by the Great Indian Peninsula Railway at Pulgaon.

Wunna River.—A river which rises in the Nāgpur District some 16 miles south of Nāgpur and flows south-west passing Borī where it is crossed by a railway bridge. It receives the Bor and Dhām rivers near Māndgaon and passes Pārdi and Hinganghāt, joining the Wardhā river near Saongī at the southern extremity of the District. Its total length is 88 miles.

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